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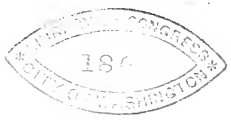
ON

THE ATHANASIAN CREED

AND

SUBJECTS CONNECTED WITH IT.

BEING A TRANSLATION OF THE "DE FIDE ATHANASIANA,"
Appended in separate sections to parts of his Posthumous Work entitled
"APOCALYPSIS EXPLICATA SECUNDUM SPIRITUALEM SENSUM, UBI REVELANTUR ARCANA QUÆ IBI PRÆDICTA ET HACTENUS IGNOTA FUERUNT."
Londini, 1789.



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THE ATHANASIAN CREED.

1. "*WHOSOEVER will be saved it is altogether necessary for him to keep the catholic faith; which faith unless every one shall keep whole and entire without doubt, he shall perish everlastingly. The catholic faith is this, that we worship one God in Trinity, and Trinity in Unity; neither commixing the persons, nor separating the substance* (essence). *Since there is one person of the Father, another of the Son, and another of the Holy Spirit: but the Divinity of the Father, of the Son, and of the Holy Spirit, is one and the same, the glory equal, and the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Spirit. The Father is uncreate, the Son is uncreate, and the Holy Spirit is uncreate. The Father is infinite, the Son infinite, and the Holy Spirit infinite. The Father eternal, the Son eternal, and the Holy Spirit eternal: And yet there are not three eternals, but one eternal; and there are not three infinites, nor three uncreate, but one uncreate and one infinite. In like manner as the Father is omnipotent, so the Son is omnipotent, and the Holy Spirit is omnipotent: and yet there are not three omnipotents, but one omnipotent. As the Father is*

God, so the Son is God, and the Holy Spirit is God, and yet there are not three Gods, but one God. Although the Father is Lord, the Son is Lord, and the Holy Spirit is Lord, still there are not three Lords, but one Lord: For as we are obliged by the Christian verity, to acknowledge every person by himself to be God and Lord, yet are we forbidden by the catholic religion to say there are three Gods or three Lords (according to others, we cannot, from the Christian faith, make mention of three Gods or three Lords). *The Father was made of none, neither created nor born. The Son is of the Father alone, not made nor created, but born: The Holy Spirit is of the Father and of the Son, neither made, nor created, nor born, but proceeding. Thus there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. And in this Trinity none is prior or posterior to the other, neither is he greater or less than the other; but all the three persons are together eternal, and are altogether equal. So that in all things, as was before said, the Unity in Trinity, and the Trinity in Unity is to be worshipped* (according to others, three Persons in one Godhead, and one God in three Persons is to be worshipped). *Wherefore, whoever would be saved, must thus think of the Trinity. It is also further necessary for salvation, that he believe rightly the incarnation of our Lord Jesus Christ;* (according to others, that he constantly believe that our Lord Jesus Christ is true man.) *Since the true faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man, God of the substance* (or essence; according to others, nature) *of the Father, born before the world, and man of the substance* (according to others, nature) *of the mother,*

born in the world: perfect God and perfect man, consisting of a rational soul and a human body: equal to the Father as to the Divine (principle), *and inferior to* (according to others, less than) *the Father as to the Human* (principle). *Who, although God and man, yet they are not two, but one Christ: one, not by conversion of the Divine Essence into the human* (of the Divinity into body), *but by assumption of the Human essence into the Divine* (into God): *one altogether, not by commixture of essence* (of substance), *but by unity of person* (according to others, because they are one person): *Since as the rational soul and body are one man, so God and man is one Christ. Who suffered for our salvation, descended into hell, and reascended on the third day from the dead, and ascended into heaven, and sitteth on the right hand of the Father God Almighty; from whence he shall come to judge the living and the dead. At whose coming all men shall rise again with their bodies; and they who have done good things shall enter into life eternal, and they who have done evil things, into eternal fire. This is the catholic faith, which unless a man believe faithfully, he cannot be saved. Glory to God the Father and Son and Holy Spirit. As it was in the beginning, is now, and shall be for ever, world without end. Amen.*"

2. This is the doctrine concerning God received throughout the whole Christian world, because it was derived from a general council. But before we take this doctrine into consideration, an arcanum shall be made known concerning the state of man's faith and love in this world, and afterwards in that, into which he comes after death. For until this is made known, man has no other knowledge than that every one, whatever may have

been the quality of his faith, may of the divine mercy be admitted into heaven and saved; in which idea is grounded the erroneous belief of the Roman Catholics, that heaven is open to man at the good pleasure of the pope, and by the favor of his vicars. The arcanum is this, that all the thoughts of man diffuse themselves into the spiritual world in every direction, much in the same way as the rays of light are diffused from flame. Since the spiritual world is heaven and hell, and each consists of innumerable societies, hence the thoughts of man must necessarily diffuse themselves into societies; spiritual thoughts, which relate to the Lord, to love and faith in Him, and to the truths and goods of heaven and the church, into heavenly societies; but merely natural thoughts, which relate to the love of self and of the world, and not at the same time to God, into infernal societies. That there are such extension and determination of all the thoughts of man, has been hitherto unknown, because nothing was known of the nature either of heaven or of hell, thus that they consist of societies, that there is consequently an extension of the thoughts of man into another world besides that into which his natural sight extends. It is however the spiritual world into which thought extends, but it is the natural world into which vision extends, since the thought of the mind is spiritual, and the vision of the eye is natural. That there is an extension of all the thoughts of man into the societies of the spiritual world, and that no thought can be given without such extension, has been made so plain to myself from the experience of several years, that I can in all good faith assert it to be true. In a word, man with his head is in the spiritual world, as with his body he is in the natural world. By head is here meant his

mind, consisting of understanding, thought, will, and love; and by body is here meant his senses, which are seeing, hearing, smelling, taste, and touch. And because man as to his head, that is, as to his mind, is in the spiritual world, he is therefore either in heaven or in hell; and where the mind is, there the whole man is, head and body, when he becomes a spirit. Man is moreover of a quality altogether similar to his conjunction with the societies of the spiritual world, being an angel of a quality similar to his conjunction with the societies of heaven, or a devil of a quality similar to his conjunction with the societies of hell.

3. From what has been said, it is evident that the thoughts of man are extensions into societies either heavenly or infernal, and that unless there were extensions, there would be no thoughts; for the thought of man is like the sight of his eyes, which, unless it had extension out of itself, would be either no faculty of sight at all, or blindness. But it is man's love that determines his thoughts into the societies; good love determining them into heavenly societies, and evil love into infernal societies. For the universal heaven is arranged generally, specially, and particularly, into societies, according to all the varieties of affections derived from love; on the other hand, hell is arranged into societies according to the lusts of the love of evil opposed to the affections of the love of good. Man's love is comparatively as fire, and his thoughts are as the rays of light derived from it; if the love is good, then the thoughts, which are as rays, are truths; if the love is evil, then the thoughts, which are as rays, are falsities. The thoughts derived from good love, which are truths, tend towards heaven, but the thoughts derived from evil love,

which are falsities, tend towards hell; they also conjoin, adjust, and as it were inoculate themselves into homogeneous societies, that is, such societies as are of similar love, so entirely, that the man is altogether one with those societies. Man is an image of the Lord, by means of love to Him. The Lord is divine love, and in heaven before the angels He appears as a sun, from which proceed light and heat; the light is the divine truth, and the heat is the divine good; the universal heaven is from these two principles, so also are all the societies of heaven. The Lord's love with man, who is an image of Him, is as fire from that sun, and from this fire in like manner proceed light and heat; the light is the truth of faith, and the heat is the good of love, each from the Lord, and each engrafted into the societies with which man's love acts in unity. That man from creation is an image and likeness of God, is evident from Gen. i. 26, and the reason that he is an image and likeness of the Lord by means of love is, that by means of love he is in the Lord and the Lord in him. (John xiv. 20, 21.) In a word, there cannot exist the smallest portion of thought, but what has reception given it in some society, not with the individuals or angels of the society, but with the affection of love, from which and in which the society is. Hence it is that the angels do not discover anything of the influx, nor does the influx in any way disturb the society. From these considerations the above truth is evident, that man whilst he lives in the world, is in conjunction with heaven, and also in consociation with the angels, although both men and angels are ignorant of it. The cause of their ignorance is, that the thought of man is natural, and the thought of an angel spiritual, and these make one only by correspondences. Since man,

by the thoughts of his love, is inaugurated into the societies either of heaven or of hell, therefore, when he comes into the spiritual world, as is the case immediately after death, his quality is known by the mere extension of his thoughts into the societies, and thus every one is explored; he is also reformed by admissions of his thoughts into the societies of heaven, and he is condemned by immersions of his thoughts into the societies of hell.

4. Since man at his birth is not in any society either heavenly or infernal, because he is without thought, although he is born for eternal life, it follows that, in the course of time, he opens to himself either heaven or hell, and enters into the societies, and becomes an inhabitant of the one or of the other, even during his abode in the world. The reason that man becomes an inhabitant there is, that his real habitation and his native country, as it is called, are in the spiritual world; for he is to live there to eternity, after he has lived a few years in the natural world. From these considerations it may be concluded how necessary it is for man to know what it is in him that opens heaven; and what also opens hell, and introduces him into their respective societies; this will be shown in the following articles. It will be sufficient here to observe, that man gains admission into societies of heaven successively more numerous, according to the successive increase of his wisdom, and into societies successively more interior, according to the successive increase of his love of good; and that in proportion as heaven is opened to him, hell is closed. He opens indeed hell for himself, but heaven is opened to him by the Lord.

5. The first and primary thought, which opens heaven

to man, is thought concerning God; the reason is, that God is the All of heaven, so much so that whether we speak of heaven or of God it is the same thing. The divine principles which cause the angels, of whom heaven consists, to be angels, taken together are God; and hence it is that thought concerning God is the first and primary of all thoughts that opens heaven to man, for it is the head and sum of all truths and loves celestial and spiritual. But the thought is given from light, and it is given from love; the thought from light alone being the knowledge that God is, which appears as an acknowledgment of his existence, but still it is not so. By the thought from light, man has presence in heaven, but not conjunction with it; for the mere light of thought does not conjoin, but places man in the presence of the Lord and of the angels. For that light is like the light of winter, in which man sees with as much clearness as in the light of summer, but which nevertheless does not conjoin itself with the earth, nor with any tree or shrub, flower, or blade of grass. Every man also has implanted in him the faculty of thinking about God, and of understanding by virtue of the light of heaven the things which relate to God; but the thought alone from that light, which is intellectual thought, merely causes his presence before the Lord and before the angels, as was said above. When man is in intellectual thought alone concerning God and the things which relate to God, he then appears to the angels from a distance as an image of ivory or of marble, which can walk and utter sounds, but in the face and sounds of which there is still no life. He appears also to the angels comparatively like a tree in time of winter, with naked branches without leaves, but of which there is some hope that it will be covered

with leaves, and then with fruits, when the heat is united with the light, as is the case in time of spring. As thought concerning God primarily opens heaven, so thought against God primarily closes it.

6. Thought concerning one God opens heaven to man, because there is but one God; on the other hand, thought concerning several Gods closes heaven, because the idea of several Gods destroys the idea of one God. Thought concerning the true God opens heaven, for heaven with all that belongs to it is derived from the true God; on the other hand, thought concerning a false god closes heaven, for no other god but the true God is acknowledged there. Thought concerning God, the Creator, the Redeemer, and the Enlightener opens heaven, for this trinity is of the one true God; thought also concerning God as infinite, eternal, uncreate, omnipotent, omnipresent, and omniscient, opens heaven, for these are attributes of the essence of the one true God. On the other hand, thought concerning a living man as God, of a dead man as God, or of an idol as God, closes heaven, because they are not omniscient, omnipresent, omnipotent, uncreate, eternal, or infinite, neither from them was creation or redemption derived, nor is there from them any enlightenment. Thought concerning God as Man, in whom is the divine trinity, namely, what is called Father, Son, and Holy Spirit, opens heaven; on the other hand, thought concerning God as not Man, which is presented apparently as a little cloud, or as nature in her smallest principles, closes heaven; for God is Man, as the universal angelic heaven in its complex is a man, and every angel and spirit is thence a man. Therefore it is that thought alone concerning the Lord, as being the God of the universe, opens heaven; for the Lord says, "The Father

hath given all things into the hand of the Son." (John iii. 35.) "The Father hath given to the Son power over all flesh." (John xvii. 2.) "All things are delivered to Me by the Father." (Matt. xi. 27.) "All power is given to Me in heaven and in earth." (Matt. xxviii. 18.) From these considerations it is evident, that man without such an idea of God, as exists in heaven, cannot be saved. The idea of God in heaven is the Lord; for the angels of heaven are in the Lord, and the Lord in them, and therefore, to think of any other God than the Lord, is to them impossible. (See John xiv. 20, 21.) Allow me to add, that the idea of God as Man, is engrafted from heaven in every nation throughout the whole terrestrial globe, but, what I lament, it is destroyed in Christendom: the causes will be shown below.

7. The thought alone that God exists, and that the Lord is the God of heaven, opens heaven indeed and renders man present there, yet so slightly, that he is almost unseen, appearing far off as in the shade; but in proportion as his thought becomes more full, more true, and more just, concerning God, in the same proportion he appears in the light. The thought becomes more full by the knowledges of truth which are of faith, and of good which are of love, derived from the Word; for all things which are from the Word are divine, and divine things taken together are God. The man who thinks only that God exists, without thinking of His nature or quality, is like one who thinks that the Word exists, and that it is holy, but knows nothing of its contents; or that the law exists, but knows nothing of what is contained in the law; when yet the thought of what God is, is so extensive that it fills heaven, and constitutes all the wisdom in which the angels dwell, which is ineffable, for

in itself it is infinite, because God is infinite. The thought that God exists, derived from His quality, is what is meant in the Word by the name of God.

8. It was said that man has thought from light, and that he has thought from love, and that thought from light causes his presence in heaven, but that thought from love causes his conjunction with heaven; the reason is, that love is spiritual conjunction. Hence it is, that when the thought from man's light becomes the thought from his love, he is introduced into heaven, as into a marriage; and so far as love in the thought from light is the primary agent, or leads the thought, so far man enters heaven, as a bride enters the bride-chamber, and is married. For in the Word the Lord is called the bridegroom and husband, and heaven and the church are called the bride and wife. By being married is meant being conjoined with some society in heaven, and man is so far conjoined with it, as he has procured to himself in the world intelligence and wisdom from the Lord, by the Word, thus so far as by divine truths he has learned to think that God exists, and that the Lord is that God. But he who thinks from few truths, thus from little intelligence, whilst he thinks from love, is conjoined indeed with heaven, but in its more ultimate principles. By love is meant love to the Lord, and by loving the Lord is not meant loving him as a person; it is not by this love alone that man is conjoined with heaven, but by the love of divine good and divine truth, which are the Lord in heaven and in the church. And these two principles are not loved by knowing and thinking of them, or by understanding and speaking of them, but by willing and doing them, for this reason that they are commanded by the Lord, and hence because they are uses. Nothing is

full or complete until it becomes a deed; the deed is the end in view, and the end for the sake of which the deed is done, is love; and therefore, it is from the love of willing and doing something, that the love of knowing it, of thinking of it, and of understanding it, exists. Tell me why you are desirous of knowing and understanding a thing, unless it is for the sake of an end which you love; the end which is loved is a deed. If you say it is for the sake of belief, it is belief alone, or a belief merely of the thought, without actual belief which is deed; it is thus a nonentity. You are very much deceived if you think that you believe in God, unless you do the things which are of God; for the Lord teaches in John: "He that hath my precepts and doeth them, he it is who loveth Me, and I will make my abode with him; but he who loveth Me not, keepeth not my words." (xiv. 21, 24.) In a word, to love and to do are one, and therefore in the Word where mention is made of loving, doing is understood, and where mention is made of doing, loving is also understood; for that which I love, I do.

9. There is thought given from light concerning God, and concerning divine subjects, which in heaven are called celestial and spiritual, and in the world ecclesiastical and theological; and there is thought given which is not from light concerning them. The thought which is not from light belongs to those who know these things and do not understand them. Such are all those at this day, who desire that the understanding should be kept under the obedience of faith; insisting even that men must believe and not understand, and that intellectual faith is not true faith. But such men are not in the genuine affection of truth, from an interior principle, and consequently are not in any enlightenment. Many of

them are in the conceit of their own intelligence, and in the love of domineering, by means of the sanctities of the church, over the souls of men; not aware, that truth desires to be in the light, because the light of heaven is divine truth, and that the understanding truly human is affected by that light, and sees from it. For if the understanding did not thus see, it would be the memory, and not the man, that has faith, and such faith is blind, because without an idea from the light of truth, for the understanding is the man, the memory is merely introductory to it. If that which is not intelligible is to be believed, man might have been taught, like a parrot, to say and to remember, that there is even sanctity in the bones and sepulchres of the dead; that dead bodies perform miracles; that man will be tormented in purgatory, if he does not consecrate his wealth to idols or monasteries; that men are gods, because heaven and hell are in their power; besides other similar things, which man is to believe from a blind faith and a closed understanding, and thus from the light of both extinguished. But be it known that all the truths of the Word, which are the truths of heaven and of the church, may be seen by the understanding, in heaven spiritually, and in the world rationally; for the understanding truly human is the very faculty of seeing them, for it is separated from what is material, and sees truths as clearly as the eye sees objects; it sees truths as it loves them, for as it loves them it is enlightened. The angels have wisdom in consequence of seeing truths; wherefore, when any angel is told that this or that is to be believed, although it is not understood, the angel replies: "Do you suppose that I am insane, or that you are a god whom I am to believe? If I do not see, it may be something false from hell."

10. We now proceed to the doctrine of the Trinity, which was drawn up by Athanasius, and confirmed by the council of Nice. This doctrine is such that, when it has been read, it leaves a clear idea that there are three persons, and hence that there are three unanimous Gods, but it leaves an obscure idea that God is one; when yet, as was said above, an idea from the thought of one God primarily opens heaven to man; and on the other hand an idea of three Gods closes it. With regard to the assertion that the Athanasian doctrine, when it has been read, leaves a clear idea that there are three persons, and hence that there are three unanimous Gods, and that this unanimous Trinity produces the thought that there is one God, let every one consult himself whether he thinks anything else. For it is said, in the Athanasian Creed, in express words: "*There is one person of the Father, another of the Son, and another of the Holy Spirit. The Father is uncreate, infinite, eternal, omnipotent, God, Lord; so likewise is the Son, and so likewise is the Holy Spirit. Also, the Father was made and created of none, the Son was born of the Father, and the Holy Spirit proceedeth from both. Thus there is one Father, one Son, and one Holy Spirit. And in this Trinity all the three persons are together eternal, and are altogether equal.*" From these words it is impossible for any one to think otherwise than that there are three Gods; neither could Athanasius himself, nor even the Nicene council, think otherwise, as is evident from these words inserted in the doctrine: "*As we are obliged by the Christian verity to acknowledge every person by himself to be God and Lord, yet are we forbidden by the catholic religion to say there are three Gods or three Lords.*" This cannot be understood in any other sense than that we may acknowledge three

Gods and Lords, but not name them; or that we may think of three Gods and Lords, but not speak of them.

11. That the doctrine of the Trinity, which is called the Athanasian Creed, leaves an obscure idea that God is one, so obscure even as not to remove the idea of three Gods, may be manifest from this consideration, that the doctrine makes one God of three, by unity of essence, saying: "*This is the catholic faith, that we worship one God in Trinity, and Trinity in Unity, neither commixing the persons, nor separating the essence;*" and afterwards: "*Thus the Unity in Trinity, and the Trinity in Unity is to be worshipped.*" This is said in order to remove the idea of three Gods, but it does not affect the understanding in any other way than by suggesting that there are three persons, and that all have one divine essence. So that by divine essence is here meant God, though essence, as well as divinity, majesty, and glory, which are also mentioned, is a predicate, and God, as being a person, is the subject. Wherefore to say that essence is God would be like saying that a predicate is the subject, when yet essence is not God, but belongs to God. So likewise majesty and glory are not God, but belong to God, as a predicate is not the subject, but belongs to the subject. Hence it is evident that the idea of three Gods as three persons is not removed. This may be illustrated by means of a comparison. Suppose there are in one kingdom three rulers of equal power, and that each is called king. In this case, if power and majesty are meant by king, they may, in compliance with a mandate to that effect, be called and styled king, though not easily one king. But since it is person that is meant by king, it is impossible, in compliance with any mandate, that three kings can be conceived to be one king. If therefore

they should say to you, "Address us with the same freedom that you think," you would undoubtedly say: "Ye kings;" in fact you would not even say: "Your Majesty," but, "Your Majesties." If you should reply: "I think as I speak, and in obedience to the mandate," you are deceived, because you either pretend what is not true, or you force yourself; and if you force yourself, your thought is not left to itself free, but is riveted to your words. That this is the case was seen also by Athanasius, and therefore he explains the preceding words by the following: "*As we are obliged by the Christian verity to acknowledge every person by himself to be God and Lord, yet are we forbidden by the catholic religion to say that there are three Gods or three Lords.*" These words cannot be understood as conveying any other meaning, than that we may acknowledge three Gods and Lords, but not name them; or that we may think of three Gods and Lords, but not speak of them, because it is contrary to the Christian faith; that we may in like manner acknowledge and think of three as infinite, eternal, uncreate, and omnipotent, because there are three persons, though we may not speak of more than one. The reasons that Athanasius added the words just quoted is, that no one, not even himself, could think otherwise. Every one can, however, speak otherwise; and the reason that every one ought to speak so is, that it is taught from the Christian religion, that is, from the Word, that there are not three Gods, but that there is one God. Moreover, the property which is assigned to each person as his special attribute, as creation to the Father, redemption to the Son, and enlightenment to the Holy Spirit, is not thus one and the same with the three persons, and yet each property enters the divine essence, for creation,

redemption, and enlightenment, are divine. Besides, what man who is desirous to convert the idea of three Gods into that of one God, thinks that the *Trinity in Unity and the Unity in Trinity is to be worshipped, neither commixing the persons, nor separating the essence?* Who can do this by any metaphysical subtlety which surpasses the apprehension? The simple are utterly unable; and the learned hurry the subject over, saying to themselves, "This is my doctrine and faith concerning God;" without retaining either in their memory from the obscure idea, or in their idea from the memory, anything more than this, that there are three persons, and one God. Every man also makes the one out of the three in his own way, but this only when he speaks and writes; for when he thinks, he cannot think otherwise than of three, and of one from the unanimity of the three; and many do not think of one, even from this unanimity. But listen, Reader! Do not say to yourself, that these remarks are too harshly or too boldly made against the faith universally received concerning the triune God; for in the following pages you will see, that all the collective and single things which are written in the Athanasian creed, are in agreement with the truth, if only, instead of three persons, one person is acknowledged, in whom the Trinity centres.

12. Another point which the Athanasian doctrine teaches is, that in the Lord there are two essences, the Divine and the Human. Here again the idea is clear that the Lord has a Divine principle and a Human, that is, that the Lord is God and man; but the idea is obscure, that the Divine principle of the Lord is in the Human, as the soul is in the body. The clear idea that the Lord has a Divine principle and a Human, is drawn

from these words: "*The true faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man; God of the substance of the Father born before the world; and man of the substance of the mother born in the world; perfect God and perfect man, consisting of a rational soul. Equal to the Father as to the Divine principle, and inferior to the Father as to the Human principle.*" Here the clear idea terminates, because from the notions which follow an obscure idea is produced. Notions of this kind, which belong to an obscure idea, not entering the memory from any enlightened thought, gain no place in it but amongst such notions as do not belong to intellectual light. And since no such notions there appear before the understanding, they hide themselves, and cannot be called forth out of the memory with the notions which originate in intellectual light. The point in the doctrine involved in the obscure idea is, that the Divine principle of the Lord is in his human principle, as the soul is in the body; for on this subject it is thus said: "*Who, although he be God and man, yet they are not two, but one Christ; one altogether by unity of person; since as the reasonable soul and the body are one man, so God and man is one Christ.*" The idea contained in these words is in itself indeed clear, but it becomes obscure by the following words: "*One, not by conversion of the Divine essence into the Human, but by the assumption of the Human essence into the Divine; one altogether, not by commixture of essence, but by unity of person.*" Since the clear idea prevails over the obscure, therefore most people, both simple and learned, think of the Lord as of an ordinary man like themselves, and in this case they do not think at the same time of His Divine principle. If they do think of the Divine principle, in that case they separate it in their

idea from the Human, and by that means also destroy the unity of person. If they are asked, where His Divine principle is, they reply according to their idea, that it is in heaven with the Father. The reason that they reply in this way, and have this perception is, that it is repugnant to them to think that the Human principle is Divine, and thus together with its Divine principle in Heaven. They are not aware that, when in thought they separate the Divine principle of the Lord from his Human, they not only think contrary to their own doctrine, which teaches that the Divine principle of the Lord is in his Human, as the soul is in the body, that there is also unity of person, that is, that the Divine principle and the Human are one person, but they also charge that doctrine undeservedly with the contradiction or fallacy, that the Human principle of the Lord was, together with the rational soul, from the mother alone, though every man is rational by virtue of the soul which is derived from the father. But that there is such a thought in their minds, and such a separation made, follows also from the idea of three Gods; for from this idea it is supposed that the Divine principle of the Lord in the Human is from the Divine principle of the Father, who is the first person, though it is His own Divine principle, which descended from heaven and assumed the Human. If man does not rightly perceive this, he may possibly suppose, that the Father from whom are all things was not one Divine principle, but threefold, though this cannot be received with any belief. In a word, they who separate the Divine principle of the Lord from the Human, and do not think that the Divine is in the Human, as the soul is in the body, and that they are one person, may fall into gross ideas concerning the Lord, even into

the idea as of a man separate from a soul. Beware therefore that you do not think of the Lord as of a man like yourself, but rather think of Him as of Man who is God. Listen, Reader! When you are perusing these pages, you may think that you have in no instance, even in thought, separated the Divine principle of the Lord from his Human, or the Human from the Divine. But pray consult your own thought, when you have directed it to the Lord, whether you have in any instance considered, that the Divine principle of the Lord is in his Human as the soul is in the body; whether you have not thought —or, if you please, even now, whether you do not think —of his Human principle and of his Divine principle separately; when again you think of his Human principle, whether you do not think that it is like the human principle of another man; and when of his Divine principle, whether it is not, in your idea, with the Father. I have questioned great numbers on this subject, even the primates of the church, and they have all replied that the case is so. And when I have said that still it is in agreement with the doctrine of the Athanasian Creed, which is the very doctrine of their church concerning God and the Lord, that the Divine principle of the Lord is in his Human, as the soul in the body, they have replied, that they were not aware of it. And when I have read to them these words of the doctrine, "*Our Lord Jesus Christ the Son of God, although he be God and man, yet they are not two but one Christ: one altogether by unity of person: since as the reasonable soul and body are one man, so God and man is one Christ;*" they have been silent, and confessed afterwards that they had not observed them, being indignant at themselves for having so superficially examined their own doctrine. Some

have on these occasions abandoned their mystic union of the Divine principle of the Father with the Human of the Lord. That the Divine principle is in the Human of the Lord, as the soul is in the body, the Word teaches and testifies in Matthew and in Luke; in Matthew thus: "Mary being betrothed to Joseph, before they came together was found to be with child by the Holy Spirit: and an angel said to Joseph in a dream, Fear not to take Mary thy wife, for that which is conceived in her is from the Holy Spirit. And Joseph knew her not until she brought forth her first-born Son, and he called his name Jesus." (i. 18, 20, 25.) And in Luke: "The angel said to Mary, Behold, thou shalt conceive in the womb, and shalt bring forth a son, and shalt call his name Jesus. Mary said to the angel, How shall this be, since I know not a man? the angel answering, said, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, wherefore also the Holy Thing which is born of thee shall be called the Son of God." (i. 31, 34, 35.) From these words it is evident, that the Divine principle was in the Lord from conception, and that it was His life from the Father, which life is His soul. We shall now proceed to show, that even the things contained in the Athanasian doctrine, which produce an obscure idea of the Lord, are in agreement with the truth, when the trinity, namely, Father, Son, and Holy Spirit, is thought and believed to be in the Lord as in one person. Without this thought and belief, it may be said, as indeed it is said, that Christians differing from all people and nations in the whole world, who have the gift of reason, worship three Gods; though the Christian world may and ought to surpass all men in the clearness of their doctrine and belief, that God is one both in essence and person.

13. It has been shown, that the doctrine of the Athanasian Creed, when it has been read, leaves a clear idea, that there are three persons, and hence that there are three unanimous Gods; and an obscure idea that God is one, so obscure even, that it does not remove the idea of three Gods. And further, that the same doctrine leaves a clear idea that the Lord has a Divine principle and a Human, that is, that the Lord is God and Man; but an obscure idea that the Divine and Human principles of the Lord are one person, and that his divine principle is in his Human, as the soul is in the body. It has been also said that all things contained in that doctrine, from beginning to end, both such as are clear and such as are obscure, nevertheless agree and coincide with the truth, provided that, instead of saying that God is one in essence and three in person, it is believed, as the truth really is, that God is one both in essence and in person. There is a trinity in God, and there is also unity; that there is a trinity may be manifest from the passages in the Word where mention is made of the Father, Son, and Holy Spirit; and that there is unity, from the passages in the Word where it is said that God is one. The unity in which is the trinity, or the one God in whom is the threefold principle (*trinum*), is not given in the Divine principle which is called the Father, nor in the Divine principle which is called the Holy Spirit, but in the Lord alone. For in the Lord there is a threefold principle, namely, the Divine principle which is called the Father, the Divine Human which is called the Son, and the Divine Proceeding which is the Holy Spirit; and this threefold principle is one, because it belongs to one person, and may hence be called triune. In what now follows will be seen the agreement of all the points of the Athanasian doctrine

with what is here asserted; *First*, of the trinity: *Secondly*, of the unity of person in the Lord: *Thirdly*, that it is owing to the divine providence, that this doctrine was so written, that although it is at variance with the truth, it still agrees with it. It will afterwards be proved generally that the threefold principle is in the Lord; and then specially that He is the Divine principle which is called the Father, that He is that which is called the Son, and that He is that also which is called the Holy Spirit.

14. We shall now proceed to the agreement of all the points of the Athanasian doctrine with this truth, that God, in whom is the threefold principle, is one both in essence and person; and that this agreement may be established and made clear, we shall proceed in due order. The Athanasian doctrine first teaches thus: "*The catholic faith is this, that we worship one God in Trinity, and Trinity in Unity, neither commixing the persons nor separating the essence.*" If instead of three persons one person is understood, in whom is the threefold principle or trinity, these words are in themselves truth, and are perceived with a clear idea thus: "The Christian faith is this, that we worship one God, in whom is the trinity, and the trinity in one God, and that God, in whom is the trinity, is one person, and that the trinity in God is one essence: thus there is one God in trinity, and trinity in unity, neither are the persons commixed, nor is the essence separated." That the persons are not commixed, nor the essence separated, will appear more clearly from what now follows. The Athanasian doctrine further teaches, "*Since there is one person of the Father, another of the Son,* and *another of the Holy Spirit, but the Divinity of the Father, of the Son, and of the Holy Spirit, is one and the same, the glory equal.*" In this case again, if instead of three persons one

person is understood, in whom is the threefold principle or trinity, the words are in themselves truth, and with a clear idea are perceived thus: "The trinity in the Lord, as in one person, is the Divine principle which is called the Father, the Divine Human which is called the Son, and the Divine Proceeding which is called the Holy Spirit; but the Divinity or divine essence of the three is one, the glory equal." Again: "*Such as the Father is, such is the Son, and such is the Holy Spirit:*" These words, are in this case perceived thus: "Such as is the Divine principle which is called the Father, such is the Divine principle which is called the Son, and such is the Divine principle which is called the Holy Spirit." And further: "*The Father is uncreate, the Son is uncreate, and the Holy Spirit is uncreate: the Father is infinite, the Son is infinite, and the Holy Spirit is infinite: the Father is eternal, the Son is eternal, and the Holy Spirit is eternal: nevertheless, there are not three eternals, but one eternal: and there are not three infinites, but one infinite; neither are there three uncreate, but one uncreate: as the Father is almighty, so the Son is almighty, and the Holy Spirit almighty, and yet there are not three almighties, but one almighty.*" If, instead of three persons, one person is understood, in whom is the threefold principle or trinity, in this case also these words are in themselves truth, and with a clear idea are perceived thus: "As the Divine principle in the Lord, which is called the Father, is uncreate, infinite, omnipotent, so the Divine Human principle which is called the Son, is uncreate, infinite, omnipotent, and so the Divine principle which is called the Holy Spirit, is uncreate, infinite, and omnipotent; but these three are one, because the Lord is one God, both in essence and person, in whom is the trinity." In the Athanasian doctrine are also the

following words: "*As the Father is God, the Son also is God, and the Holy Spirit is God, nevertheless there are not three Gods, but one God. So the Father is Lord, the Son is Lord, and the Holy Spirit is Lord, yet there are not three Lords, but one Lord.*" In this case again, if instead of three persons one person is understood, in whom is the threefold principle or trinity, the words are perceived with a clear idea, thus: "That the Lord, from his Divine principle which is called the Father, from his Divine Human which is called the Son, and from his Divine Proceeding which is called the Holy Spirit, is one God and one Lord, since the three Divine principles called by the names of Father, Son, and Holy Spirit, are in the Lord one in essence and in person." Further: "*Forasmuch as we are obliged by the Christian verity to acknowledge every person by himself to be God and Lord, yet are we forbidden by the catholic religion to say there are three Gods or three Lords.*" (In other copies thus: "As we are bound by the Christian verity to acknowledge every person to be God or Lord, so we cannot in the Christian faith make mention of three Gods or three Lords.") These words cannot be understood in any other way than that according to Christian truth we must acknowledge and think that there are three Gods and three Lords: but that still we may not, according to the Christian faith and religion, speak of them or name them. This is, however, done, for most men think of three Gods who are unanimous, and hence call them a unanimous trinity, though they are still bound to say one God. But as there are not three persons, but one person, instead therefore of the above words, which ought to be taken away from the Athanasian doctrine, may be substituted the following: "When we acknowledge the threefold principle or trinity in the

Lord, it is then in agreement with truth, and thus with the Christian faith and religion, that we acknowledge both with the lips and from the heart one God and one Lord." For, if we were allowed to acknowledge and think of three, we should be allowed also to believe in three, for belief or faith belongs to thought and acknowledgment, and hence to speech, and not to speech separate from thought and acknowledgment. Afterwards follow these words: "*The Father was made of none, neither created nor born: the Son is of the Father alone, not made, nor created, but born: the Holy Spirit is of the Father and of the Son, not made, nor created, nor born, but proceeding: Thus there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits.*" These words are quite in agreement with the truth, if only for the Father we understand the Divine principle of the Lord which is called the Father; for the Son, his Divine Human principle; and for the Holy Spirit, his Divine Proceeding. For from the Divine principle, which is called the Father, was born the Divine Human principle, which is called the Son, and from both proceeds the Divine principle, which is called the Holy Spirit: but of the Divine Human principle, born of the Father, we shall speak more specially in what follows. From these considerations it is now evident, that the Athanasian doctrine agrees with the above truth, that God is one both in essence and in person, provided that instead of three persons there is understood one person, in whom is the threefold principle or trinity, which is called Father, Son, and Holy Spirit. In the following article, a similar agreement will be established concerning the unity of person in the Lord.

15. We shall now proceed to the agreement of the

Athanasian doctrine with this truth, that the Human principle of the Lord is divine by virtue of the Divine principle which was in Him from conception. That the Human principle of the Lord is divine, appears, indeed, as if it were not grounded in the Athanasian doctrine, but still it is so, as is evident from the following words in the doctrine: "*Our Lord Jesus Christ, the Son of God, is God and Man. Who although God and Man, yet they are not two but one Christ; one altogether by unity of person* (or as others express it, *because they are one person*); *since as the rational soul and the body are one man, so God and Man is one Christ.*" Now, since the soul and body are one man, and hence one person, and the body is of a corresponding quality with the soul, it follows, that since his soul from the Father was divine, the body which is his Human principle, is divine also. He had, indeed, assumed a body or human principle from the mother, but he put off this in the world, and put on a Human principle from the Father, and this is the Divine Human. It is said in the doctrine, "*Equal to the Father as to the Divine* (*principle*), *inferior to the Father as to the Human.*" This also agrees with the truth, if the human principle from the mother is understood, as is the case in this instance in the creed. In the doctrine again it is said: "*God and man is one Christ; one, not by conversion of the divine substance into the human, but by taking the human substance into the divine: one altogether, not by commixture of substance, but by unity of person.*" These words again agree with the truth, since the soul does not convert itself into body, nor commix with body that it may become body, but it takes a body to itself. Thus soul and body, although they are two distinct things, are still one man; and with respect to the Lord, they are one Christ, that is, one Man, who is

God. More will be said on the Divine Human principle of the Lord in what follows.

16. It is to be attributed to the divine providence of the Lord that all the collective and several parts of the Athanasian doctrine concerning the trinity and the Lord, are truth and agree with each other, if only instead of three persons there is understood one person, in whom the trinity centres, and it is believed that that person is the Lord. For unless men had accepted a trinity of persons, they would at that time have become either Arians or Socinians, and hence the Lord would have been acknowledged as a mere man, and not as God, by which means the Christian church would have perished, and heaven, so far as the man of the church is concerned, would have been closed. For no one is conjoined with heaven and admitted there after death, unless in the idea of his thought he sees God as Man, and at the same time believes that God is one both in essence and in person—by this the heathen are saved—and unless he acknowledges the Lord, His Divine principle and His Human—by this the member of the Christian church is saved, when he lives at the same time a Christian life. It was of divine permission that the doctrine concerning God and the Lord, which is the primary doctrine of all, was so conceived by Athanasius; for it was foreseen by the Lord, that the Roman Catholics would not otherwise have acknowledged the Divine principle of the Lord, because even to this day they separate it from his Human; neither would the members of the Reformed Church have seen it in the Human principle of the Lord, for they who are in faith separate from charity, do not see it; but still both of them acknowledge the Divine principle of the Lord in a trinity of persons. Nevertheless, the doctrine

which is called the Athanasian Creed, was by the divine providence of the Lord so composed, that all things therein are truths, if only instead of three persons one person is admitted, in whom is the trinity, and it is believed that that person is the Lord. It is also by the permission of providence that persons are spoken of, for a person is a man, and a divine person is God who is Man. This is revealed at this day for the sake of the New Church, which is called the Holy Jerusalem.

17. That there is in the Lord the trinity, or threefold principle, the Divine Itself which is called the Father, the Divine Human which is called the Son, and the Divine Proceeding which is called the Holy Spirit, may be manifest from the Word, from the divine essence, and from heaven. FROM THE WORD: In those passages where the Lord Himself teaches, that the Father and He are one, and that the Holy Spirit proceeds from Him and from the Father; where again He teaches, that the Father is in Him and He in the Father, and that the Spirit of Truth, which is the Holy Spirit, does not speak from Himself but from the Lord. In like manner, from passages in the Old Testament, where the Lord is called Jehovah, the Son of God, and the Holy One of Israel. FROM THE DIVINE ESSENCE: From this it appears, that one Divine principle by itself is not given, but there will be a threefold principle, which consists of esse, existere, and procedere. For the esse must necessarily exist, and when it exists, it must proceed that it may produce; and this threefold principle is one in essence and in person, and is God. This may be illustrated by comparison: An angel of heaven is threefold and thus one; the esse of an angel is that which is called his soul, the existere is that which is called his body, and the procedere from

both is that which is called the sphere of his life, without which an angel has neither existence nor being. By means of this threefold principle an angel is an image of God, and is called a son of God, and also an heir, and even a god; nevertheless, an angel is not life from himself, but a recipient of life, God alone being life from Himself. FROM HEAVEN: Because the threefold Divine principle, which is one in essence and in person, is such in heaven; for the Divine principle which is called the Father, and the Divine Human which is called the Son, appear there before the angels as a sun, and the Divine Proceeding from them appears as light united to heat, the light being divine truth, and the heat divine good. Thus the Divine principle which is called the Father, is the Divine esse, the Divine Human which is called the Son, is the Divine existere from that esse, and the Divine principle which is called the Holy Spirit, is the Divine Proceeding from the divine existere and the divine esse. This threefold principle is the Lord in heaven; it is His divine love that appears there as a sun.

18. It has been said, that one Divine principle by itself is not given, but that it must be threefold, and that this threefold principle is one God in essence and in person. The question then arises, what sort of a threefold principle had God, before the Lord assumed the Human principle and made it divine in the world? God was then in like manner Man, and had a Divine principle, a Divine Human, and a Divine Proceeding; or a divine esse, a divine existere, and a divine procedere; for, as was said, God without a threefold principle is not given. But the Divine Human was not then divine even to ultimates, the ultimates being what are called flesh and bones; but these also were made divine by the Lord, when he was

in the world. It is this that was accessory or additional, and this is the Divine Human that God now has. The subject again may be illustrated by a comparison: Every angel is a man, having a soul, a body, and a proceeding principle; but still he is not thus a perfect man, for he has not flesh and bones, as a man in the world has. That the Lord made his Human principle divine even to its ultimates, which are called flesh and bones, He Himself shows to the disciples, who when they saw Him believed that they saw a spirit, saying, "See My hands and My feet, that it is I Myself; handle Me and see, for a spirit hath not flesh and bones as ye see Me have" (Luke xxiv. 39); from which it follows, that God now is Man in a way surpassing the angels. Comparison has been made with an angel or man; it must, however, be understood, that God is life in Himself, but that an angel or man is not life in himself, for he is a recipient of life. That the Lord as to each principle, the Divine and the Divine Human, is life in Himself, He teaches in John: "As the Father hath life in Himself, so hath He given to the Son to have life in Himself" (v. 26): by Father in this passage the Lord means the Divine principle in Himself; for in other passages He says, that "the Father is in Him, and that the Father and He are one."

19. Some persons in the Christian world have formed to themselves an idea of God as of the universe; some, as of nature in her inmost principles; others, as of a cloud in some space of ether; some, as of a bright ray of light; while others have formed no idea of Him whatever; and but few the idea of God as Man, although God is Man. That Christians have formed to themselves such ideas of God is attributable to several causes: the first is, that from their doctrine they believe in three divine persons distinct

from each other, in the Father as the invisible God, and in the Lord, but as to his Human principle not God. The second is, that they believe that God is a spirit, and they think of a spirit as of wind, or air, or ether, though every spirit is a man. The third is, that Christians, in consequence of their faith alone without life, have become worldly, and from their self-love, corporeal; and the worldly and corporeal man does not see God except from space, he thus regards God as the whole inmost principle in the universe, consequently as something extended. But God is not to be seen from space; for there is no space in the spiritual world, space there being only an appearance derived from that which resembles it. Every sensual man sees God in a similar manner, because he thinks but little above his speech, and the thought of his speech inwardly whispers, "What the eye sees and the hand touches, this, I know, exists," and banishes all other considerations, as if they were mere words. These are the causes that in the Christian world there is no idea of God as Man. That there is no such idea, that there is even a repugnance to it, will be seen, if a man only examines himself, and thinks of the Divine Human principle, though still the Human principle of the Lord is divine. The above ideas of God, however, do not belong so much to the simple, as to the intelligent, for many of the latter are blinded by the conceit of their own intelligence, and are hence infatuated by their knowledge, according to the Lord's words (Matthew xi. 25; xiii. 13, 14, 15). But they should know, that all who see God as Man see Him from the Lord, all others from themselves; and they who see from themselves, have no true vision.

20. But I will relate what cannot but appear wonderful: Every man in the idea of his spirit sees God as Man,

even he who in the idea of his body sees him as a cloud or mist, as air or ether, and who has denied that God is Man; for man is in the idea of his spirit when he thinks abstractedly, and in the idea of his body when he does not think abstractedly. That every man in the idea of his spirit sees God as Man, has been made evident to me from men after death, who are then in the ideas of the spirit. For men after death become spirits, in which case it is impossible for them to think of God otherwise than as of Man. The experiment was made whether they could think otherwise, and for this purpose they were put into the state in which they were in the world, and then they thought of God, some as of the universe, others as of nature in her inmost principles, some as of a cloud in the midst of ether, others as of a bright ray of light, and some again differently. But when they came out of that state into the state of the spirit, they instantly thought of God as Man; at which even they themselves wondered, and said that it was implanted in every spirit. But evil spirits, who in the world denied God, deny Him also after death, nevertheless instead of God they worship some spirit, who, by means of diabolical arts, gains ascendency over the rest. It was said, that to think of God as Man is implanted in every spirit, and that it is effected by an influx of the Lord into the interior of the spirit's thoughts, is evident from the following: The angels of all the heavens acknowledge the Lord alone; they acknowledge his Divine principle which is called the Father, they see his Divine Human principle, and they are in the Divine Proceeding, for the universal angelic heaven is the Divine Proceeding of the Lord. An angel is not an angel from anything of his own, but from the Divine principle which he receives from the

Lord; hence the angels are in the Lord, and therefore, when they think of God, they cannot think of any other than of the Lord, in whom they are, and from whom they think. Besides this, the universal angelic heaven is in its complex before the Lord as one Man, who may be called the Grand Man; wherefore the angels in heaven are in the Man, who is, as was said, the Divine Proceeding of the Lord. And since their thoughts have a direction according to the form of heaven, therefore when they think of God, they cannot think otherwise than of the Lord. In a word, all the angels of the three heavens think of God as of Man, nor can they think otherwise, for if they were disposed to do so, thought would cease, and they would fall from heaven. Hence then it is, that it is implanted in every spirit, and also in every man, when he is in the idea of his spirit, to think of God as Man.

21. It was in consequence of this implanted principle, that the most ancient people, to a greater degree than their posterity, worshipped God as visible under a human form. That they also saw God as Man, the Word testifies, as of Adam, that he heard the voice of Jehovah walking in the garden; of Moses, that he spake with Jehovah face to face; of Abraham, that he saw Jehovah in the midst of three angels; and that Lot spoke with two of them. Jehovah was also seen as Man by Hagar, by Gideon, by Joshua, by Daniel as the Ancient of Days, and as the Son of Man. In like manner, He was seen by John, as the Son of Man in the midst of the seven candlesticks, and also by the other prophets. That it was the Lord who was seen by them, He himself teaches where He says, "That Abraham rejoiced to see His day, and that he saw it and was glad" (John viii. 56): also, "That He was before Abraham was" (ver. 58): "and

that He was before the world was" (John xvii. 5, 24). The reason that it was not the Father but the Son, who was seen, is, because the Divine Esse, which is the Father, cannot be seen except through the Divine Existere, which is the Divine Human principle. That the Divine Esse, which is called the Father, was not seen, the Lord also teaches in John: "The Father Himself who hath sent Me, He hath borne witness of Me; ye have neither heard His voice at any time, nor seen His shape" (ver. 37): again: "Not that any one hath seen the Father, save He who is of God, He hath seen the Father" (vi. 46): and again: "No one hath seen God at any time, the only begotten Son, who is in the bosom of the Father, He hath brought Him forth to view" (i. 18). From these passages it is evident that the Divine Esse, which is the Father, was not seen by the ancients, nor could be seen, and yet that it was seen by means of the Divine Existere, which is the Son. Because the esse is in its existere, as the soul is in its body, therefore he who sees the Divine Existere or Son, sees also the Divine Esse or Father, which the Lord confirms in these words: "Philip said, Lord, show us the Father: Jesus said unto him, Have I been so long time with you, and hast thou not known Me, Philip? he who hath seen Me, hath seen the Father; how sayest thou then, Show us the Father?" (John xiv. 8, 9). From these words it is plain, that the Lord is the Divine Existere, in which is the Divine Esse; thus that He is the God-Man, who was seen by the ancients. From what has been adduced it follows that the Word is also to be understood according to the sense of the letter, when it says that God has a face, that He has eyes and ears, and that He has hands and feet.

22. Since the idea of God as Man is implanted in every

one, therefore several peoples and nations have worshipped as gods those who were either men or appeared to them as men; as Greece, Italy, and some kingdoms under their power, worshipped Saturn, Jupiter, Neptune, Pluto, Apollo, Mercury, Juno, Minerva, Diana, Venus and her son, and others, ascribing to them the government of the universe. The reason that they distributed the Divinity into so many persons was, that it was from a principle implanted in them that they saw God as Man, and therefore saw all the attributes, properties, and qualities of God, thence also the virtues, affections, inclinations, and sciences, as persons. It was from this implanted principle that the inhabitants of the lands round about Canaan, and likewise of the regions within it, worshipped Baalim, Astoroth, Beelzebub, Chemosh, Milcolm, Molech, and others, several of whom had lived as men. It is again from this implanted principle that at this day, in the heathenism of the Christian world, saints are worshipped as gods, men kneeling before their statues and embracing them, baring their heads before them in the roads where they are set up, and offering them adoration at their tombs, doing this even in the case of the Pope, whose very shoes they press with their lips, some of them even kissing his footsteps, and he would too have been saluted as a god, if religion had allowed it. These and several other practices arise from this implanted principle, that men naturally wish to worship a God whom they see, and not an airy something, which they regard as mere vapor. But the idea of God as Man, which flows into the mind from heaven, is with many so far perverted that either an ordinary man or an idol is worshipped instead of God; just as the bright light of the sun is turned into unseemly colors, and his summer

heat into offensive odors, according to the objects upon which they fall. But it is from the causes above adduced, that the idea of God becomes the idea of a little cloud, of a mist, or of the inmost principle of nature; it exists amongst Christians, but rarely amongst other nations who enjoy any light of reason, as amongst the Africans and some others.

23. That God is Man and that the Lord is that Man, is manifest from all things which are in the heavens, and which are beneath the heavens. In the heavens, all things which proceed from the Lord, in their greatest and in their smallest parts, are either in a human form, or have reference to it. The universal heaven is in a human form, so also is every society of heaven, every angel is so, and every spirit beneath the heavens. It has also been revealed to me that all things both least and greatest, which proceed immediately from the Lord, are in that form; for what proceeds from God is a resemblance of Him. Hence it is, that it is said of Adam and Eve, that they were "created into the image and likeness of God." (Gen. i. 26, 27.) Hence also it is, that the angels in the heavens, because they are recipients of the Divine principle which proceeds from the Lord, are men of astonishing beauty; whereas the spirits in the hells, because they do not receive the Divine principle which proceeds from the Lord, are devils, who in the light of heaven, do not appear as men, but as monsters. It i sowing to this circumstance that every one in the spiritual world is known from his human form, which is in proportion to his derivation from the Lord. Hence then it may be manifest, that the Lord is the only Man, and that every one is a man according to the reception of divine good and divine truth from Him. In fine, he

who sees God as Man, sees God, because he sees the Lord. The Lord also says, "He who seeth the Son, and believeth in Him, hath eternal life" (John vi. 40); to see the Son is to see Him with the spirit, because it is said also with regard to those who have not seen Him in the world.

24. It was said that the Lord is the only Man, and that all are men according to the reception of the divine good and the divine truth from Him. The reason that the Lord is the only Man is, that He is the life itself; but all other men, because they are men from Him, are recipients of life. The distinction between the Man who is life, and the man who is a recipient of life, is like that which subsists between the Uncreate and that which is created, and between the Infinite and the finite, which distinction is such that it admits of no ratio. For there is no ratio given between the Infinite and the finite, thus there is no ratio between God as Man, and another being as a man, whether he is an angel or a spirit, or a man in the world. That the Lord is life, He himself teaches in John: "The Word was with God, and God was the Word, in Him was life, and the life was the light of men, and the Word was made flesh" (i. 1, 4, 14); again: "As the Father hath life in Himself, so hath He given to the Son to have life in Himself" (v. 26); again: "As the living Father hath sent Me, and I live by the Father" (vi. 57); again: "I am the resurrection and the life" (xi. 25); again: "I am the way, the truth, and the life" (xiv. 6). Inasmuch as the Lord is life, therefore, in other passages of the Word, He is called *the Bread of Life, the Light of Life, and the Tree of Life;* also, *the Alive and Living God.* Since He is life, and every man is a recipient of life from Him, therefore He

also teaches that He gives life and quickens; as in John: "As the Father quickeneth, so also the Son quickeneth" (v. 21); again: "I am the bread of God which cometh down from heaven, and giveth life to the world" (vi. 33); again: "Because I live, ye shall live also" (xiv. 19); and in many passages, that *He giveth life to those who believe in Him:* hence also God is called "a Fountain of Life" (Psalm xxxvi. 9); and in other places, *Creator*, *Maker*, *Former*, and *Potter*, and we the clay, and the work of His hands. Because God is life, it follows that in *Him we live, move, and have our being.*

25. Life viewed in itself, which is God, cannot create another being that shall be life itself; for the life which is God is uncreate, continuous, and inseparable; hence it is that God is one. But the life which is God can create, out of substances which are not life, forms in which it can exist, giving them the appearance as if they lived. Men are such forms, which, as being receptacles of life, could not in the first creation be anything but images and likenesses of God; images from the reception of truth, and likenesses from the reception of good. For life and its recipient adapt themselves to each other, like active and passive, but do not mix together. Hence it is that human forms which are recipient of life, do not live from themselves, but from God who alone is life; wherefore, as is well known, all the good of love and all the truth of faith are from God, and nothing from man. For if man had the smallest portion of life as his own, he would have been able to will and to do good from himself, to understand also and to believe truth from himself, and thus to claim merit; when yet, if he believes this, the form recipient of life then closes itself above, is perverted, and intelligence perishes. Good and

its love together with truth and its faith are the life which is God, for God is good itself and truth itself; wherefore God dwells in those principles with man. From these considerations it also follows that man of himself is nothing, and that he is just so much as he receives from the Lord, and at the same time acknowledges that what he receives is not his own but the Lord's; the Lord then causes him to be something, although not from himself but from the Lord.

26. It appears to man as if he lived from himself, but it is a fallacy; for if it were not a fallacy, man would have been able to love God from himself, and to be wise from himself. The reason that it appears as if life were in man is, that it enters by influx from the Lord into his inmost principles, which are remote from the sight of his thought, and thus from perception; and further that the principal cause which is life, and the instrumental cause which is recipient of life, act together as one cause, and this action is felt in the instrumental cause, and thus in man as if it were in himself. The case in this respect is precisely similar to the sensation that light is in the eye, and gives birth to sight; that sound is in the ear, and gives birth to hearing; that the volatile parts in the air are in the nostril, and give birth to smell; and that the particles of food turning over upon the tongue give birth to taste; when yet the eyes, the ears, the nostrils, and the tongue are recipient organized substances, thus instrumental causes; whilst light, sound, the volatile particles in the air, and the particles turning over upon the tongue, are the principal causes; and these causes—the instrumental and the principal—act together as one cause. That is called principal which acts, and that instrumental which suffers itself to be acted upon. He

who examines the subject more deeply, may know that man, as to all the collective and single things that belong to him, is an organ of life, and that that which produces sensation and perception enters by influx from an extraneous source, and that it is the life itself which causes man to feel and perceive as if from himself. Another reason that it appears as if life were in man is, that the divine love is such, that it desires to communicate to man that which belongs to itself, but still it teaches that it is not man's own. The Lord also wills that man should think and will, and thence should speak and act, as if from himself, but that still he should acknowledge that it is not from himself, otherwise he cannot be reformed.

27. If it is said and thought that life itself is God, or that God is life itself, and there is at the same time no idea of what life is, there is in that case, no intelligence of what God is, beyond those expressions. In the thought of man there are two ideas, one abstract, which is spiritual, and one not abstract, which is natural. The abstract idea, which is spiritual, concerning the life which is God is, that it is love itself, and that it is wisdom itself, and that the love is from wisdom, and the wisdom from love. But the idea not abstract, which is natural, concerning the life which is God is, that His love is as fire, and His wisdom as light, and that the two together are as a bright radiance. This natural idea is derived from correspondence, for fire corresponds to love, and light corresponds to wisdom; and therefore in the Word fire signifies love, and light signifies wisdom. When again a sermon is preached from the Word, there is also prayer offered up that heavenly fire may warm the heart, in which case is meant the divine love; and that heavenly light may enlighten the mind, in which

case is meant the divine wisdom. The divine love which in the divine wisdom is life itself, which is God, cannot be conceived of in its essence, for it is infinite, and thus transcends human apprehension; but it may be conceived of in its appearance. The Lord appears before the eyes of the angels as a sun, from which proceed heat and light; the sun is the divine love, the heat is the divine love proceeding, which is called the divine good, and the light is the divine wisdom proceeding, which is called the divine truth. But still we are not permitted to have an idea of the life which is God, as of fire, or heat, or light, unless there is in it at the same time an idea of love and wisdom, thus that the divine love is as fire, and that the divine wisdom is as light, and that the divine love together with the divine wisdom is as a bright radiance. For God is perfect Man, in face and in body like Man, there being no difference as to form, but as to essence. His essence is, that He is love itself and wisdom itself, thus life itself.

28. We can have no idea of the life which is God, unless we also obtain an idea of the degrees through which life descends from its inmost principles to its ultimates. There is an inmost degree of life, and there is an ultimate degree of life, and there are intermediate degrees of it. The distinction between them is like that between things prior and posterior, for a posterior degree exists from a prior, and so forth; and the difference between them is like that between things less and more common, for what is of a prior degree, is less common, and what is of a posterior degree, is more so. Such degrees of life are in every man from creation, and they are opened according to his reception of life from the Lord; in some men the degree next to the ultimate is

opened, in some the middle degree, and in some the inmost. The men in whom the inmost degree is opened, become after death angels of the inmost or third heaven; those in whom the middle degree is opened, become after death angels of the middle or second heaven; but those in whom the degree next to the ultimate is opened, become after death angels of the ultimate heaven. These degrees are called the degrees of the life of man, but they are the degrees of his wisdom and love, because they are opened according to his reception of wisdom and love, thus of life from the Lord. Such degrees of life are also in every organ, in each of the viscera and members of the body, and they act in unity with the degrees of life in the brains by means of influx; the skins, the cartilages, and the bones, constituting their ultimate degree. The reason that there are such degrees in man is, that such are the degrees of the life which proceeds from the Lord; but in the Lord they are life, whereas in man they are recipients of life. It should however be known that in the Lord there are degrees still higher, and that all of them both the highest and the ultimate are life, for the Lord teaches that He is the life, and likewise that He has flesh and bones. But concerning these degrees, and concerning continuous degrees, see the work on *Heaven and Hell*, n. 33, 34, 38, 39, 208, 209, 211, 425, where they are more fully described; a knowledge of them should be drawn from this source, on account of its use in what follows.

29. Because God is life, it follows that he is uncreated; the reason that he is uncreated is, that life cannot be created, although it can create. For to be created is to exist from another, and if life existed from another, there would be another being that would be life, and this life

would be life in itself. And if this first being were not life in itself, it would be either from another being or from itself, and life from itself cannot be predicated, because from itself involves origin, and this origin would be from nothing, and from nothing nothing originates. This first Being, who is underived being in Himself, and the source from whom all things were created, is God, who, from underived being in Himself, is called Jehovah. Reason, especially if it is enlightened by means of created objects, is able to see that the case is so. Now since underived being is not underived being unless it is also self-existent, hence esse and existere in God are one; for while He is underived being, He is self-existent, and while He is self-existent, He is underived being. This therefore—the union of the esse with the existere—is the life itself, or the essential life, which is God, and which is Man.

30. That all things derive their being from the life itself which is God, and which is Man, may be illustrated from man who was created; he being a man as to his ultimate, his middle, and his inmost principles. For the man, who in the world was merely corporeal as to his life, thus, of dull perceptions, appears still in the spiritual world, after the rejection of the material body, as a man. The man, who in the world was merely sensual or natural as to his life, thus who knew little about heaven, although much about the world, still appears after death as a man. The man who in the world was rational as to his life, thus who thought well from natural light, appears after death, when he becomes a spirit, as a man. The man who in the world was spiritual as to his life, appears after death, when he becomes an angel, as a man, perfect according to his reception of life from the Lord. The man, with whom the third degree was opened, thus who in the

world was celestial as to his life, appears after death, when he becomes an angel, as a man in all perfection. The very life belonging to him is a man, both the sensual and the natural, as well as the rational, the spiritual, and the celestial, for so the degrees of life are called; but the man, in whom they exist, is only a recipient. And as it is in the smallest types, so it is in the greatest. The universal angelic heaven is in every complex a man; each heaven by itself, the first, the second, and third, is a man; every society in the heavens, greater or less, is a man; even the church in the world in general is a man; all congregations also which are called churches, are, by themselves, men. By the church are meant all men with whom the church is, in the complex: so the church in the world appears to the angels of heaven, and the ground of this appearance is, that the life which is from the Lord is a man. Life from the Lord is love and wisdom; hence such as is the reception of love and wisdom from the Lord, such is the man. These things first testify, that all things were created from the life which is God, and which is Man.

31. That all things are from the life itself, which is God, and which is wisdom and love, may also be illustrated by means of created objects, when they are viewed from order. For it is from order that the angelic heavens, consisting of thousands and thousands of societies, act in unity, by means of love to the Lord and towards the neighbor, and that they are kept in order by means of divine truths, which are the laws of order. It is again from order that the hells beneath them, which are also distinguished into thousands and thousands of congregations, are kept in order by means of judgments and punishments; so that although they are hatreds and

insanities, still they cannot occasion the least mischief to the heavens. It is also from order, that there is between the heavens and the hells the equilibrium, in which man is in the world, and in which he is led, if by the Lord, to heaven, if by himself, to hell; for it is a law of order, that man shall act, in all that he does, from freedom according to reason. Since so many myriads of myriads of men, from the creation of the world, have been pouring in both to heaven and hell, and are perpetually pouring in streams, each individual too being of a dissimilar genius and love, it would have been utterly impossible for them to be consociated together into one, unless God were one, who is life itself, which life is wisdom itself and love itself, and thence order itself. These observations have been made respecting heaven. But in the natural world the divine order is apparent from the sun, the moon, the stars, and the planets. The sun, to appearance, causes years, days, and hours, the seasons of the year also, which are spring, summer, autumn, and winter; the divisions again of the day, which are morning, noon, evening, and night. He animates all things of the earth, according to the reception of his heat in conjunction with his light, and of his light in conjunction with his heat. According to his reception he also opens, disposes, and prepares the living bodies and the material substances, which are in and upon the earth, to receive influx from the spiritual world. Hence, in the time of spring, through the union of heat and light, the fowls of heaven and the beasts of the earth return to the love of propagating their species, and to the knowledge of all things belonging to it. The vegetables too return to their efforts and activities in producing leaves, flowers, and fruits, and in them the seeds for perpetuating their kind for ever and multiplying

it to infinity. It is from order again that the earth produces vegetables, and that these supply the animals with sustenance, while both the one and the other yield for the use of man, food, clothing, and pleasure; and since man is the creature in whom God dwells, they in this way return to God, from whom all things thus proceed. From these considerations it is evident, that created things succeed each other in such order, that one exists for the sake of another; that they are perpetual ends which are uses, and that ends which are uses are in constant circulation, that they may return to God from whom they derive their being. These things then testify that all things were created from the life itself, which is God, and which is wisdom itself; and they further testify that the universe of creation is full of God.

32. Because God is uncreated, He is also eternal; for the life itself, which is God, is life in itself, not from itself, or from nothing; thus it is without origin; and that which is without origin, is from eternity, and is eternal. But an idea of anything without origin cannot exist with the natural man, thus neither can the idea of God from eternity; but it exists with the spiritual man. The thought of the natural man cannot be separated and withdrawn from the idea of time, for this idea is inherent in it from nature, in which it is; so neither can it be separated and withdrawn from the idea of origin, because origin is to it a beginning in time; the appearance of the sun's progress has impressed on the natural man this idea. But the thought of the spiritual man, because it is elevated above nature, is withdrawn from the idea of time, and instead of this idea there is the idea of a state of life, and instead of duration of time, there is a state of thought derived from affection which constitutes life. For the

sun in the angelic heaven neither rises nor sets, nor does it cause years and days, like the sun in the world; hence it is that the angels of heaven, because they are in spiritual ideas, think abstractedly from time. Wherefore their idea of God from eternity does not derive anything from origin, or from beginning, but from the state of his being eternal, thus that everything which is God, and which proceeds from God, is eternal, that is, divine in itself. That this is the case I have been permitted to perceive by an elevation above the natural idea into the spiritual. From these considerations it is now evident, that God, who is uncreated, is also eternal; that it is also impossible to think that nature is from eternity, or in time from itself, but that it is possible to think that God is from eternity, and that nature together with time is from God.

33. Since God is eternal, He is also infinite; but as there is a natural idea as well as a spiritual idea of what is eternal, so is there likewise of what is infinite. The natural idea of what is eternal is taken from time, but the spiritual idea of it is not so; the natural idea also of what is infinite is taken from space, but the spiritual idea of it is not so. For as life is not nature, so the two properties of nature, which are times and spaces, are not properties of life, for they were created with nature from the life which is God. The natural idea of the infinite God, which is from space, is that He fills the universe from end to end; but from this idea concerning the infinite the thought arises, that the inmost principle of nature is God, and thus that it is extended, whereas everything extended belongs to matter. Thus because the natural idea does not at all agree with the idea of life, consisting of wisdom and love, which is God, there-

fore the infinite must be viewed from the spiritual idea, in which, as there is nothing of time, so there is nothing of space, because there is nothing of nature. It is from a spiritual idea, that the divine love is infinite, and that the divine wisdom is infinite; and since the divine love and the divine wisdom are the life which is God, therefore the divine life is also infinite; and hence God is infinite. That the divine wisdom is infinite may be evident from the wisdom of the angels of the third heaven; for since they excel the others in wisdom, they perceive that there is no ratio given between their wisdom and the divine wisdom of the Lord, because there is no ratio given between infinite and finite. They say also that the first degree of wisdom is to see and acknowledge that this is the case; it is similar with the divine love. Moreover the angels are, like men, forms recipient of life, thus recipient of wisdom and love from the Lord, and these forms are from substances which are without life, thus in themselves dead; and between what is dead and what is alive there is no ratio given. But how what is finite receives what is infinite may be illustrated from the light and heat of the sun of the world; the light and the heat from the sun are not themselves material, but still they affect material substances, the light by modifying them, and the heat by changing their states. The divine wisdom of the Lord is light, and the divine love of the Lord is also heat, but the heat and light are spiritual, because they proceed from the Lord as a sun, which is divine love, and at the same time divine wisdom. But the light and heat from the sun of the world are natural, because that sun is fire and not love.

34. Because God is infinite, He is also omnipotent; for omnipotence is infinite power. The omnipotence of

God shines forth from the universe, which is the visible heaven and the habitable globe, and these, together with all things in heaven and on the earth, are the great works of the Omnipotent Creator. Their creation and preservation testify that they proceed from divine omnipotence, whilst their order and mutual respect to ends, from first to last, testify that they proceed from divine wisdom. The omnipotence of God shines forth also from the heaven which is above or within our visible heaven, and from the globe there, which is inhabited by angels, as ours is by men. There are there stupendous testimonies to the divine omnipotence, which, because they have been seen by me and revealed to me, I am permitted to mention. There are there all the men who have died since the first creation of the world, and who after death also are men as to form, but spirits as to essence. Spirits are affections originating in love, and thus also thoughts; the spirits of heaven are affections of the love of good, and the spirits of hell affections of the love of evil. The good affections, which are angels, dwell upon a globe which is called heaven, and the evil affections, which are spirits of hell, dwell at a great depth beneath them. The globe is one, but divided as it were into expanses, one below the other. There are six expanses; in the highest dwell the angels of the third heaven, beneath them the angels of the second, and beneath these the angels of the first. Below these again dwell the spirits of the first hell, beneath them the spirits of the second, and beneath these the spirits of the third. All things are arranged in such regular order, that the evil affections, which are spirits of hell, are held in bonds by the good affections, which are angels of heaven; the spirits of the lowest hell by the angels of the highest heaven, the spirits of

the middle hell by the angels of the middle heaven, and the spirits of the first hell by the angels of the first heaven. From such opposition the affections are kept in equilibrium, as in the scales of a balance. Such heavens and hells are innumerable; they are divided into assemblies and societies, according to the genera and species of all the affections there, and the affections of one are arranged in order and connexion, according to the nearer or more remote affinities to those of another. The case is the same in the hells as in the heavens. This order and connexion of the affections are known to the Lord alone, and the arranging of the various affections—as numerous as the men who have been in existence from the first creation, and will be hereafter—is the work of infinite wisdom, and at the same time of infinite power. That the divine power is infinite, or that it is omnipotence, is clearly evident from this circumstance in the other world, that neither the angels of heaven nor the devils of hell have any power whatever from themselves; if they had the least portion, heaven would fall to pieces, hell would become a chaos, and with them every man would perish.

35. The reason that all power belongs to God, and none whatever to man or angel is, that God alone is life, men and angels being only recipients of life, and that it is the life which acts, the recipient of life being acted upon. Every one may see that a recipient of life cannot act at all from itself, but that its action is from the life which is God; nevertheless, it can act *as if* from itself; for this power can be given to it; that it also has been given, was said above. If man does not live from himself, it follows that he does not think and will from himself, nor speak and act from himself, but from God, who alone is

life. That this is the case appears as a paradox, because man has no other sensation than that these powers are in himself, and thus are used by himself; but still he acknowledges, when he speaks from a principle of faith, that everything good and true is from God, and everything evil and false from the devil; and yet, whatever a man thinks, wills, speaks, and does, has reference either to what is good and true, or to what is evil and false. Hence it is, that a man says to himself, or the priest of the church says with reference to him, when he does good, that he is led of God, and when he does evil, that he is led of the devil. The preacher also prays that his thought, his discourse, and his tongue, may be led by the spirit of God, sometimes also he affirms after preaching, that he spoke from the spirit. Other men also have within them the same perception. I can also myself testify before the world, that all things connected with my thought and will have entered by influx, goods and truths through heaven from the Lord, and evils and falses from hell; for I have for a long time been permitted to perceive it. The angels of the superior heavens distinctly perceive the influx, the wisest of them not being willing to think and will even as if from themselves. But, on the other hand, infernal genii and spirits altogether deny it, and are angry when it is spoken of. It has nevertheless been pointed out to numbers of them, to a living demonstration, that the case is so; they were however only indignant afterwards. Because, however, this subject appears as a paradox to many, it is of importance that it should be seen, from some idea of the understanding, how the influx is effected, in order that its existence may be acknowledged. The nature of the case is as follows: from the divine love of the Lord, which

appears in the angelic heaven as a sun, proceed light and heat; the light is the life of His divine wisdom, and the heat is the life of His divine love. This spiritual heat which is love, and this spiritual light which is wisdom, enter by influx into subjects which are recipient of life, just as natural heat and light from the sun of the world enter by influx into subjects which are not recipient of life. And because light only modifies the substances into which it so enters, and heat only changes their state, it follows, that if these subjects were animated, they would feel the changes in themselves, and suppose that they were from themselves, when nevertheless they both retire and return with the sun. Now, since the life of the divine wisdom of the Lord is light, therefore the Lord in many passages of the Word is called light, and it is said in John: "The Word was with God, and God was the Word; in Him was life, and the life was the light of men." (i. 1, 2, 3.) From these considerations it is now evident, that God has infinite power, because He is the all with all men (*omnis apud omnes*). But how an evil man can think, will, speak, and do evil, when God alone is life, will be shown in what follows.

36. Since such is the divine omnipotence, that man cannot of himself think and will, and thence speak and act, but from the life which is God, the question arises why every man is not saved. But he who concludes from this that every one is saved, or if not, that he is not in fault, is ignorant of the laws of divine order respecting man's reformation, regeneration, and consequent salvation. The laws of this order are called the laws of the divine providence, and of these the natural mind can have no knowledge, unless it is enlightened. And because man has no knowledge of them, and thus forms his con-

clusions concerning the divine providence from contingencies in the world, and by these means falls into fallacies and thence into errors, from which he afterwards with difficulty extricates himself, they must therefore be brought to light. But before they are brought to light, it is of importance that it should be known, that the divine providence operates in all the several things which belong to man, even in the most minute of them all, for his eternal salvation: his salvation having been the end of the creation both of heaven and earth. For the end was, that out of the human race might be formed heaven, in which God might dwell, as in his own special abode, and therefore the salvation of man is the all in all of the Divine Providence. But the Divine Providence proceeds so secretly, that man scarcely sees a vestige of it, and yet it is active in the most minute particulars relating to him, from infancy to old age in the world, and afterwards to eternity; and in every one of them it is eternity which it regards. Because the divine wisdom in itself is nothing but an end, providence therefore acts from an end, in an end, and with reference to an end; the end being that man may become wisdom and love, and thus the dwelling-place and the image of the divine life. But because the natural mind, unless it is enlightened, does not comprehend why the Divine Providence, when it is the only agent in the work of salvation, and in the most minute particulars relating to the progress of man's life, does not lead all men to heaven—though from love it is willing so to lead them, and is omnipotence—therefore, in what now follows, the laws of order, which are the laws of the Divine Providence, shall be opened, and by their means I hope the mind previously unenlightened will be withdrawn from its fallacies, if it is willing to be so.

37. The laws of order, which are called the laws of the Divine Providence, are the following:

I. That man should have no other feeling or perception, or knowledge derived from his senses, than that he is endowed with life in such a way that he thinks and wills, and thence speaks and acts, from himself; but should nevertheless acknowledge and believe that the truths which he thinks and speaks, and the goods which he wills and does, are from the Lord, and are thus as if from himself.

II. That man should act, in whatever he does, from freedom according to reason, but should still acknowledge and believe that he derives the freedom itself from the Lord; in like manner his reason regarded in itself, which is called rationality.

III. That to think and speak truth, and to will and do good from freedom according to reason, are not from man himself, but from the Lord; and that to think and speak falsity, and to will and do evil from freedom, are not from man himself, but from hell; in such a way, however, that the falsity and the evil are from that source, but the freedom regarded in itself, and the faculty of thinking, of willing, of speaking, and of acting, regarded in itself, are from the Lord.

IV. That the understanding and the will of man should not be in the least degree compelled by another, since all compulsion by another takes away freedom; but that man should compel himself, for to compel himself is to act from freedom.

V. That man should not know, from any sense or perception within himself, how good and truth enter by influx from the Lord, or how evil and falsity enter by influx from hell; nor see how the Divine Providence operates

in favor of good against evil; for in this case he would not act from freedom according to reason, as if from himself; it is sufficient that he knows and acknowledges these things from the Word and from the doctrine of the church.

VI. That man should not be reformed by external means, but by internal. By external means are meant miracles and visions, fears and punishments; by internal means, truths and goods derived from the Word and from the doctrine of the church, and also looking to the Lord; for these means enter by an internal way, and remove the evils and falsities which reside within; but external means enter by an external way, and do not remove the evils and falsities, but shut them in. Man is however further reformed by external means, when he has been first reformed by internal; but a man who is not reformed is only withheld by external means, which are fears and punishments, from speaking and doing the evils and falsities which he thinks and wills.

VII. That man is admitted into the truths of faith and the goods of love which are derived from the Lord, only so far as he can be kept in them to the end of his life; for it is better that he should be constantly evil, than that he should be good and afterwards evil, since he thus becomes profane. The permission of evil is principally from this ground.

VIII. That the Lord is continually withdrawing man from evils, so far as man from freedom is willing to be withdrawn. That so far as man can be withdrawn from evils, he is so far led by the Lord to good, and thus to heaven; but so far as he cannot be withdrawn from them, he cannot so far be led by the Lord to good, and thus to heaven; for so far as he is withdrawn from evils, he so

far does good from the Lord, which in itself is good; but so far as he is not withdrawn from them, he so far does good from himself, which has in it evil.

IX. That the Lord does not, without the use of means, teach man truths, either from Himself or through the angels, but that He teaches by means derived from the Word, from preaching and reading, from conversation and intercourse with others, and thus from private reflections arising out of them; and that man is then enlightened according to his affection for truth grounded in use; otherwise he would not act as if from himself.

X. That man from his own prudence has led himself to eminence and opulence, when they lead astray; for he is led of the Divine Providence to such things as do not lead as ray, but are serviceable with regard to eternal life: for all the dealings of the Divine Providence in relation to him regard what is eternal, because the life which is God and from which man is man, is eternal.

38. From the above it is evident that the Lord can lead man to heaven only by these laws, although He has divine love from which He wills, and divine wisdom from which He knows, all things, and divine power, which is omnipotence, from which He can effect what He wills. For these laws are the laws of order respecting reformation and regeneration, thus respecting the salvation of man; and against them the Lord cannot act, because to act against them would be to act against His own wisdom and love, thus against Himself. The first law, that man from sense and perception shall have no other knowledge than that he is endowed with life, but shall still acknowledge that the goods and truths originating in love and faith, which he thinks, wills, speaks, and does, are not from himself but from the Lord, presupposes

the second, that man has freedom, and that it is also to appear as his own; that he is however to acknowledge that it is not so, but that it belongs to the Lord in connexion with him. This law follows from the former, because freedom makes one with life; for without freedom man could not feel or perceive that he has life as it were inherent in himself, this being felt and perceived from freedom. For from freedom it appears to man, that every action of his life as it were belongs to him, and is his own; freedom being the power of thinking, of willing, of speaking, and of doing, from himself, but in this case, it is as if from himself. And chiefly it is the power of willing; for a man says: "I have power for what I have will, and I have will for what I have power;" that is, "I am in freedom." Who again cannot think from freedom that one thing is good and another evil; or, that one thing is true and another false? freedom therefore was given to man together with his life, nor is it in any case taken from him. For so far as it is taken away or diminished, man so far feels and perceives that he does not really live, but that another lives in him; and so far the delight of all things belonging to his life is taken away or diminished, for he becomes a slave. That man has no other knowledge from sense and perception, than that he is endowed with life, and that it is thus as it were his own, has no need of any further confirmation than experience itself. For who has any other feeling or perception than that when he thinks, he thinks from himself, that when he wills, he wills from himself, and that when he speaks and acts, he speaks and acts from himself? But it is from a law of the Divine Providence, that man is to have no other knowledge; since without this sense and perception, he could not receive

or appropriate anything to himself, or produce anything from himself, thus he would not be a recipient of life, or an agent of life, from the Lord; he would be like an automaton, or an image standing without understanding or will, his hands hanging down, in expectation of an influx, which would not be given. For life, in consequence of non-reception and non-appropriation as it were, on the part of man, would not be retained, but would be transfluent; whence man, from being alive, would become as it were dead, and from being a rational soul, he would become irrational, thus either a brute or a stock. For he would be without the delight of life, the delight which every one has from reception, appropriation, and production, as if from himself; and yet the delight and the life act in unity, for take away all the delight of life, and you will become cold and die. If it were not from a law of the Divine Providence, that man should feel and perceive as if life and everything belonging to it were inherent in him, and he were merely to acknowledge that good and truth are not derived from himself, but from the Lord, nothing would then be imputed to him, neither good nor truth, thus neither love nor faith. And if nothing were imputed to him, the Lord would not have commanded in the Word, that he should do good and shun evil, and that if he did good, heaven would be his inheritance, but if evil, hell would be his portion; there would not even be either a heaven or a hell, because without that perception, man would not be man, and thus would not be the habitation of the Lord. For the Lord desires to be loved by man as if it were by man's own power; thus the Lord dwells with him in that which is His own, that which He gave him for the sake of this end, that He may be reciprocally loved. For the divine

love consists in this, that it desires that what belongs to itself should belong to man, which would not be the case, unless man felt and perceived that what is from the Lord is as if his own. If it were not from a divine law, that man from sense and perception should have no other knowledge than that life is inherent in him, there would exist in him no end for the sake of which to act. This end is given with him, because the end from which he acts appears as if it were inherent in him; the end from which he acts is his love, which is his life; and the end for the sake of which he acts is the delight of his love or of his life, and the effect in which the end presents itself is use. The end for the sake of which he acts, which is the delight of his love or of his life, is felt and perceived in him, because the end from which he acts gives him the feeling and perception of it, which end is, as was said, his love, which is his life. But when a man acknowledges that all things belonging to his life proceed from the Lord, the Lord imparts delight and blessedness to his love, so far as he makes this acknowledgment, and performs uses. Thus whilst man, by acknowledgment and faith grounded in love as if from himself, ascribes to the Lord all things belonging to his life, the Lord, on the other hand, ascribes to man the good of his life, which is associated with every happiness and blessing. The Lord also permits him, from an interior principle, to have within him an exquisite feeling and perception of this good as his own, and the more exquisite in proportion as he wills from the heart that which he acknowledges in belief. The perception in this case is reciprocal; for it is agreeable to the Lord from the consideration that He is in man, and man in him; and it is pregnant with blessing to man from the consideration that he is in the

Lord, and the Lord in him. Such is the union of the Lord with man, and of man with the Lord, by means of love.

39. The reason that man feels and perceives as if life were inherent in him is, that the life of the Lord in him is as the light and heat of the sun in a subject. This light and heat do not belong to the subject, but to the sun in it, for they retire with the sun; and when they are in the subject, they belong in appearance entirely to it, for from the light the color of the subject is as if inherent in it, and from the heat its life of vegetation is so also. But this is much more the case with the light and heat from the sun of the spiritual world, which is the Lord, whose light and heat are the light and heat of life; for the sun from which they proceed is the divine love of the Lord, and man is the recipient subject. This light and heat in no case recede from the recipient, and when they are present with him, they are to all appearance wholly his own; from the light he has the faculty of understanding, and from the heat the faculty of willing. From the circumstances that the light and heat, although they are not his own, are as if wholly in the recipient, that they in no case recede from him, and that they affect his inmost principles, which are remote from the sight of his understanding and the perception of his will, it necessarily appears that they are implanted in him, that in this way they are as if inherent in him, and thus that their produce is from him. Hence then it is, that man has no other knowledge than that he thinks and wills from himself, though he does not do so in the smallest degree; for thought and will cannot be so united to the recipient as to be his own, precisely as the light and heat of the sun cannot be united to a subject of the earth,

and become, like it, material. But the light and heat of life affect and fill the recipient, precisely according to the quality of the acknowledgment that they are not his own, but the Lord's, and the quality of the acknowledgment is precisely according to the quality of the love in acting according to the commandments, which are uses.

40. The third law of the Divine Providence is, *That to think and speak truth, and to will and do good, from freedom according to reason, are not from man but from the Lord; and that to think and speak falsity, and to will and do evil from freedom, are not from man but from hell; in such a manner however that the evil and the falsity are from that source, but the freedom regarded in itself, and the faculty of thinking, of willing, of speaking, and of acting, regarded in itself, are from the Lord.* That all good that in itself is good, and all truth that in itself is truth, are not from man, but from the Lord, may be comprehended by the understanding from this consideration, that the light which proceeds from the Lord as a sun, is the divine truth of His divine wisdom, and that the heat which also proceeds from the Lord as a sun, is the divine good of His divine love; and since man is the recipient of these, it follows, that all good which originates in love, and all truth which originates in wisdom, are not from man but from the Lord. But that all evil and all falsity are not from man, but from hell, is a proposition which, not having before been generally recognized, has not been made an article of faith, like the proposition that good and truth are not from man. But that it is an appearance that evil and falsity are from man, and that, if it is believed, it is a fallacy, cannot be comprehended, until the nature of hell is known, and how it can enter by influx with evil and

falsity on the one hand, as the Lord enters by influx with good and truth on the other. We shall therefore first show of whom hell consists, and what is its nature and origin; in what manner also it enters by influx and acts against good, and thus in what manner man, who is intermediate between heaven and hell, is acted upon on either side as a mere recipient.

41. First, then, it shall be shown of whom hell consists. Hell consists of spirits, who, when they were men in the world, denied a God, acknowledged nature, lived contrary to divine order, and loved evils and falsities, although, for the sake of appearance, such was not their conduct before the world. Hence they were either insane with regard to truths, or they despised and denied them, if not with the lips, still at heart:—of spirits who have been of this description since the creation of the world, hell consists. All such are there called either devils or satans; devils, if the love of self predominated with them; satans, if the love of the world. The hell inhabited by the devils is in the Word meant by the term Devil, and the hell inhabited by the satans is there meant by the term Satan. The Lord also so conjoins the devils, that they are as it were one; in like manner also the satans; hence it is, that the hells are called in the singular the Devil and Satan. Hell does not consist of spirits created such at once, nor does heaven consist of angels so created; the former consists of men born in the world, who were made devils or satans by themselves, and the latter in like manner consists of men born in the world, who were there made angels by the Lord. All men, as to the interiors which belong to their minds, are spirits, clothed in the world with a material body, which is, in each case, subject to the control of the

spirit's thought, and to the decision of its affection; for the mind, which is spirit, acts, and the body, which is matter, is acted upon. Every spirit also, after the rejection of the material body, is a man, in form similar to that which he had when he was a man in the world. It is hence evident of whom hell consists.

42. The hell in which those are who are devils, is the love of self; and the hell in which those are who are called satans, is the love of the world. The reason that the diabolical hell is the love of self is, that this love is opposed to heavenly love, which is love to the Lord; and the reason that the satanical hell is the love of the world is, that this love is opposed to spiritual love, which is love towards the neighbor. Now the two loves of hell are opposed to the two loves of heaven, therefore hell and heaven are in opposition to each other; for all who are in the heavens have regard to the Lord and their neighbor, but all who are in the hells have regard to themselves and the world, and hence bear hatred to the Lord and their neighbor. All who are in the heavens think what is true and will what is good, because they think and will from the Lord; but all who are in the hells think what is false and will what is evil, because they think and will from themselves. From this cause it is, that all who are in the hells appear averted, their face being turned away from the Lord; and also inverted, their feet being upwards and their head downwards; this appearance is from their loves being opposed to the love of heaven. Because hell is self-love, it is also fire; for all love corresponds to fire, and in the spiritual world it is so presented as to seem like fire at a distance, though still it is not fire but love. Hence it is that the hells within appear as if they were on fire, and

without like ejections of fire in the midst of smoke rising from furnaces or conflagrations; sometimes the devils also themselves appear like fires of coals. The heat which they have from that fire is like an effervescence from impurities, which is concupiscence, and the light from it is merely an appearance derived from their phantasies and confirmations of evil by means of falsities; for whenever the heat of heaven enters by influx, it becomes to them cold; and when the light of heaven so enters, it becomes to them a thick mist. They see however from their own light, and live from their own heat; but their sight is like that of owls, birds of night, or bats, whose eyes are dim to the light of heaven. The living principle belonging to them consists merely in their ability to think and to will, to speak and to act, and hence to see and to hear, to taste, to smell, and to feel. It is merely a faculty derived from the life, which is God, acting upon them from without, according to order, and continually impelling them to order. It is from this faculty that they live for ever. The dead principle belonging to them is the offspring of the evils and falsities derived from their loves; hence it is that their life, viewed from their loves, is not life but death; and therefore hell is in the Word called death, and its inhabitants are called dead.

43. It has been said that self-love and the love of the world constitute hell; the origin of these affections shall now be explained. Man was created to love himself and the world, his neighbor and heaven, and also the Lord. Hence it is that when he is born, he first loves himself and the world, then his neighbor and heaven, and afterwards, in proportion as he grows in wisdom, the Lord; when this is the case, he is in reality led by the Lord,

though he is apparently guided by himself. In proportion, however, as he is unwise, he stops short in the first degree, which is that of loving himself and the world; and if he loves his neighbor, it is for the sake of himself in the eyes of the world. But if he is altogether void of wisdom, he then loves himself alone, or the world and his neighbor for the sake of himself; and with respect to heaven and the Lord, he thinks slightingly of them, or denies them, or even hates them in his heart, if he does not do so openly in words. These are the sources of self-love and the love of the world, and because these loves are hell, the origin of hell is evident. When man has become a hell, he is then like a tree severed from the soil, or a tree whose fruits are hurtful. He resembles, too, a sandy soil, in which not a seed will strike root,—a soil from which nothing springs but the prickly thorn or the pungent nettle. The interior or higher principles of his mind are closed, but the exterior and lower are open; and because self-love directs everything of thought and will to itself, immersing them in the body, it therefore inverts and forces back the exteriors of his mind, which, as was observed, are open, and the consequence is that they have an inclination and tendency downwards, and are borne away to hell. But because he retains notwithstanding the faculty of thinking, of willing, of speaking, and of acting—a faculty which is in no case taken from him, because he is born a man—and is, at the same time, in this inverted state, receiving no longer any good or truth whatever from heaven, but rather what is evil and false from hell, he therefore procures for himself a kind of light, by confirmations of evil based in falsity, and of falsity based in evil, in order that he may still be eminent above others. He imagines that

this is a rational light, though it is from hell, and in reality full of foolish delusion, producing a vision like that of a dream in the night, or a craziness of imagination, from which things that are appear as if they were not, and things that are not, as if they were. This will be seen more clearly from the comparison between a man-angel and a man-devil.

44. There are in the world men-angels, and there are men-devils; heaven consists of the former, and hell of the latter. With a man-angel all the degrees of his life, extending to the Lord, are open; but with a man-devil the ultimate degree only is open, and the superior degrees are closed. A man-angel is led by the Lord, according to order, inwardly from order, and outwardly to it; but a man-devil is led by the Lord outwardly to order, but by himself inwardly against it. A man-angel, again, is continually withdrawn from evil by the Lord, and led to good; a man-devil also is withdrawn by the Lord from evil, but it is from evil more grievous to that which is less so, for he cannot be led to good. A man-angel is continually withdrawn from hell by the Lord, and led more inwardly into heaven. A man-devil is also continually withdrawn from hell, but it is from a more grievous to a milder hell; for he cannot be led into heaven. A man-angel, because he is led by the Lord, is led by civil, moral, and spiritual laws, for the sake of the Divine principle which is in them; a man-devil is led by the same laws, but it is for the sake of something belonging to self in them. A man-angel loves from the Lord the goods and truths of the Church, which are also the goods and truths of heaven, because they are goods and truths; but he loves from himself the goods which relate to the body and the world, and the truths which belong

to the various kinds of knowledge, because they are for use and gratification. He loves both the one and the other apparently from himself, but in reality from the Lord. A man-devil loves also from himself the goods which relate to the body and the world, and the truths which belong to the various kinds of knowledge, because they are for use and gratification; but he loves both the one and the other apparently from himself, but in reality from hell. A man-angel is in freedom and in the delight of his heart, when he is doing good from a principle of good, and when he is doing evil; but a man-devil is in freedom and in the delight of his heart when he is doing apparent good from a principle of evil, and when he is doing evil. A man-angel and a man-devil resemble each other as to externals, but they are altogether unlike as to internals, and therefore when externals are laid aside by death, the difference is apparent; the one is carried away into heaven, the other is conveyed down into hell.

45. That man is only a recipient of good and truth from the Lord, and of evil and falsity from hell, is a proposition that may be illustrated by comparisons, confirmed by the laws of order and influx, and, lastly, established by experience. It is illustrated by the following comparisons: The sensories of the body are only recipient and percipient as if from themselves; the sensory of sight, which is the eye, sees objects out of itself, as if it were in close contact with them, though it is the rays of light that convey, with the wings of ether, the forms and colors of them into the eye; these forms, being perceived by the internal sight, which is called the understanding, and examined in the eye, are thus distinguished and known according to their quality. The sensory of hearing in like manner perceives sounds—

whether they are words or tones of music—from the place whence they proceed, as if it were there, though the sounds enter in from without, and are perceived in the ear by the understanding within. The sensory of smell, again, perceives from within what enters in from without, sometimes at a great distance. The sensory of taste also is excited by means of the food, which moves upon the tongue from without. The sensory of touch has no sensation unless it is touched. These five sensories of the body, by virtue of an influx from within, are sensible of the impressions which enter by influx from without; the influx from within is from the spiritual world, but the influx from without is from the natural. With these facts the laws inscribed on the nature of all things are in concert, and these laws are: 1. That nothing exists, subsists, is acted upon or moved, by itself, but by some other being or agent; whence it follows that everything exists, subsists, is acted upon and moved by the First Being, who has no origin from another, but is in Himself the living force which is life. 2. That nothing can be acted upon or moved, unless it is intermediate between two forces, of which the one acts and the other re-acts; thus, unless one acts on one part, and one on the other; and further, unless one acts from within, and the other from without. 3. And since these two forces, whilst they are at rest, produce an equilibrium, it follows, that nothing can be acted upon or moved, unless it is in equilibrium, and that when it is acted upon, it is out of the equilibrium; and further, that everything acted upon or moved seeks to return to an equilibrium. 4. That all activities are changes of state, and variations of form, and that the latter are derived from the former. By state in man we mean his love; and by changes of state the

affections of love; by form in him we mean his intelligence, and by variations of form, his thoughts; the latter also are from the former.

46. But on this subject we must also speak from experience. The angels of the higher heavens feel and perceive clearly that they have goods and truths from the Lord, and that they have nothing whatever of the one or the other from themselves. When they are let back into the state of their proprium, which is occasionally done, they also feel and perceive clearly that they derive from hell the evil and falsity which belong to their proprium. Some angels of the lowest heaven, not comprehending that evil and falsity are from hell, because they had acknowledged in the world that they were in evils from their birth and from actual life, were conducted from one infernal society to another, in each of which, as long as they continued in it, they thought precisely like the devils there, and differently in each, thinking at the time in opposition to goods and truths. They were told to think from themselves, thus in a different way, but they replied, that they were quite unable to do so; from this they began to comprehend that evils and falsities enter by influx from hell. The case is similar with many who believe and insist that life in them is their own. It sometimes also happens that the angels are separated from the societies with which they are connected, they are then unable to think or to will, or to speak or to act, lying as helpless as new-born infants. But as soon as they are restored to their own societies, they revive; for every one, whether man, spirit, or angel, is, as to his affections and the thoughts originating in them, connected with societies, and acts in unison with them. Hence it is that all are known, as to their quality,

from the societies to which they belong. From this it is evident that the quality of their life enters into them by influx from without. With regard to myself, I can testify that for fifteen years I have clearly perceived that I had no thought or will of myself, and that all evil and falsity entered by influx from the societies of hell, but all good and truth from the Lord. Some spirits accordingly observing this, said that I was not alive; I was permitted to reply that I was more alive than they were, because I was sensible of the influx of good and truth from the Lord, and saw and perceived the enlightenment. I can also further affirm, that from the Lord I perceive the evils and falsities that are derived from hell, not only that they originate there, but also from what spirits they proceed. I was again permitted to speak with these spirits, to rebuke them, and to reject them with their evils and falsities, and was thus liberated from them. I have been further permitted to say that now I know that I live, and that before I had not this knowledge. From these circumstances I was fully convinced that all evil and falsity are from hell, and all good and truth, together with the perception of them, from the Lord; and, moreover, that I have freedom and thence perception as if from myself. That all evil and falsity are from hell, I have also been permitted to see with my own eyes. There appear above the hells as it were fires and clouds of smoke; the fires are evils and the clouds of smoke falsities; they continually exhale and ascend from that direction, and the spirits who dwell in the intermediate space between heaven and hell are affected by them according to their love. It shall also in a few words be described how evil and falsities have the power to issue out of hell, though there is in existence but one acting force, and

that is the life which is God; for this has also been disclosed to me. There was uttered with a loud voice from heaven, a truth from the Word, which flowed down to hell, passing through it to the lowest hell. It was further heard that this truth was in its descent successively and gradually turned into falsity, and at length into a falsity of such a nature, that it was altogether opposite to the truth, and it was then in the lowest hell. The reason that it was turned in this way was that everything is received according to the state and form of the recipient; hence it was that this truth entering by influx into inverted forms, such as exist in hell, became successively inverted and changed into a falsity the opposite of truth. From this also the quality of hell was evident, from the highest hell to the lowest; and further, that there is but one acting force, and that is the life which is the Lord.

47. That man is nevertheless a subject of guilt, follows as a consequence from what was said above, and also from what was before established concerning the life which is God, and which exists in man from God, and further from the laws above cited, which are truths. The reason that evil is imputed to man is, that power has been given him, and is continually given him, to feel and perceive as if there were life in himself; and because he is in this state, he is also in freedom, and has the faculty of acting as if from himself. This freedom and faculty, regarded in themselves, are not taken from him, because he is born a man, who is to live for ever. It is from these that he has power, as if from himself, to receive both good and evil. And because he is kept in an intermediate state between heaven and hell, the Lord also gives him power to know that all good is from Him, and all evil from the devil; and further, by means of the

truths in the church, to discern what good and evil are. When he knows them, and is enabled by the Lord to think and will them, as well as to speak and do them, as if from himself, and this continually by means of influx, in this case, if he is not a recipient, he becomes a subject of guilt. But the fallacy which deceives him arises chiefly from this cause, that he does not know that his freedom and the faculty of acting as if from himself, are derived from an influx of life from the Lord into his inmost principle, and that this influx, because he is born a man and endowed with this principle, is not taken from him, but entering into recipient form beneath his inmost principle —the forms and principle in which his understanding and will reside—is varied according to the reception of good and truth, and even diminished and taken away according to the reception of evil and falsity. In a word, the life which causes man to be man, and to be distinguished from the brutes; the life which is in his inmost principle, and therefore acts universally in his inferior principles; the life from which he has freedom and the faculty of thinking and willing, of speaking and acting, is perpetually derived from the Lord's presence with man; but man's understanding and will arising from that life are changed and varied according to reception. Man lives in an intermediate state between heaven and hell; the delight arising from the love of evil and of the falsity grounded in it enters into him by influx from hell, whilst the delight arising from the love of good and of the truth grounded in it, enters into him by influx from the Lord. He is, moreover, constantly kept in the sensation and perception of life as if it were from himself, and by that means he is also constantly kept in the freedom of choosing the one or the other, as well as in the

faculty of receiving the one or the other. So far therefore as he chooses and receives evil and falsity, so far is he taken from that intermediate state down to hell; and, on the other hand, so far as he chooses and receives good and truth, so far is he removed from it to heaven. The state of man from creation is, that he may know that evil is from hell, and good from the Lord, and that he may perceive them in him as if from himself; and when he perceives them, that he may reject the evil to hell, and receive the good with the acknowledgment that it is from the Lord. When he thus rejects the one and receives the other, he does not then appropriate to himself the evil, or make the good a ground of merit. I know however that there are many who do not comprehend this, and who have not the will to comprehend it; but let them, notwithstanding, pray to the Lord, that He may be continually with them, that He may lift up and turn His countenance to them, that He may teach, enlighten, and lead them, because of themselves they can do nothing that is good, and grant that they may live; that the devil may not seduce them, and pour evil into their hearts, inasmuch as they know that, if they are not led by the Lord, he leads them and instils into them evils of every kind, such as hatred and revenge, cunning and deceit, as a serpent instils poisons; for he is at hand exciting and constantly accusing, and when he finds a heart turned away from God, he enters in and dwells there, and draws down the soul to hell. O Lord, deliver us. These words coincide with what was said above, for hell is the devil; and it is thus still acknowledged that man is led either by the Lord or by hell, that he is in this way in an intermediate state. (See also what was said on this subject, n. 35.)

48. The fourth law of the Divine Providence is, *That the understanding and the will should not be in the least degree compelled by another, since all compulsion by another takes away freedom; but that man should compel himself, for to compel himself is to act from freedom.* Man's freedom belongs to his will; from the will it exists in the thought of the understanding; and by means of the thought it shows itself in the speech and in the action of the body; for man says, when he wills anything from freedom, "*I will to think this*," "*I will to speak this*," and "*I will to do this.*" From freedom of will he has also the faculty of thinking, of speaking, and of acting, for the will gives this faculty, because it is freedom. Since freedom belongs to man's will, it belongs also to his love, since nothing else in man constitutes freedom, but the love which belongs to his will. The reason is, that love is the life of man, for man is of the same quality as his love; consequently, that which proceeds from the love of his will, proceeds from his life. Hence it is evident, that freedom belongs to man's will, to his love, and to his life, consequently, that it makes one with his proprium, and with his nature and disposition. Now because the Lord desires that everything which proceeds from Himself to man, should be appropriated to man as if it were man's own, for otherwise there would be in man no means of reciprocity by which conjunction is effected, it is therefore a law of the Divine Providence, that the understanding and the will of man should not be at all compelled by another. For who has not the power to think and will both evil and good? against the laws and in conformity with them? against the king and in agreement with him? even against God and in obedience to God? But he is not allowed to speak and do all the things that he

thinks and wills, for there are fears which compel the externals, but not the internals. The reason is, that the externals must be reformed by the internals, but not the internals by the externals; for the internal enters by influx into the external, but not the external into the internal. The internals also belong to man's spirit, the externals to his body; and because the spirit is to be reformed, therefore it is not compelled. There are however some fears which compel the internals or spirit of man, but they are those only which enter by influx from the spiritual world, and refer on the one hand to the punishments of hell, and on the other to the loss of favor with God. But the fear of the punishment of hell is an outward fear belonging to the thought and will, whereas the fear arising from the loss of favor with God is an inward fear belonging to them; it is that holy fear which attaches and conjoins itself to love, and with it at length forms one essence. It shows itself in the case of the man who loves his friend, and in consequence of his love is afraid to injure him.

49. There is an infernal freedom, and there is a heavenly freedom; the infernal freedom is that into which man is born from his parents, and the heavenly freedom is that into which he is reformed by the Lord. From infernal freedom man derives the will of evil, the love of evil, and the life of evil; but from heavenly freedom he derives the will of good, the love of good, and the life of good; for as was before said, the will, the love, and the life of man make one with his freedom. These two kinds of freedom are opposite to each other, but the opposite does not appear, except so far as man is in the one and not in the other. But man cannot come out of the one into the other, unless he compels himself. To

compel himself, is to resist evil, and to fight against it as if from himself, but still to implore the Lord for aid to do so; it is thus that man fights from the freedom which is from the Lord inwardly in himself, against the freedom which is from hell outwardly in himself. It appears to him, whilst he is in the combat, that it is not freedom from which he fights, but a kind of compulsion, because it is against that freedom which is born with him; nevertheless, it is freedom, since otherwise he would not fight as if from himself. But the inward freedom, from which he fights, though appearing like compulsion, is afterwards felt as freedom, for it becomes as if involuntary, spontaneous, and in a manner innate. The case is comparatively like that of a man who compels his hand to write, to work, to play upon a musical instrument, or to fence, the hands and arms afterwards performing these operations as if from themselves, and of their own accord; for man is in such a case in good, because removed from evil, and led by the Lord. When man has compelled himself against infernal freedom, he then sees and perceives that such freedom is servitude, and that heavenly freedom is real freedom, because from the Lord. The case in itself is this, that so far as man compels himself by resisting evils, so far are the infernal societies, with which he acts in unity, removed from him, and he is introduced by the Lord into heavenly societies, that he may act in unity with them. On the other hand, if man does not compel himself to resist evils, he continues in them. That the case is so, has been made known to me by much experience in the spiritual world; and further, that evil does not recede in consequence of any compulsion effected by punishment, nor afterwards by any fear which punishment may produce.

50. It was said above, that it is a law of the Divine Providence, that man should compel himself; by this is meant that he should compel himself from evil, but not that he should compel himself to good; for he is permitted to compel himself from evil, but not to compel himself to good which in itself is good. For if he compels himself to good and has not compelled himself from evil, he does not do good from the Lord, but from himself; for he compels himself to it either for the sake of himself, or for the sake of the world, or for the sake of recompense, or from a principle of fear. Such good in itself is not good, because the man himself, or the world, or recompense, is in it as its end, but good itself is not in it, thus neither the Lord; it is, moreover, not fear, but love, which causes good to be good. As for example: were a man to compel himself to do good to his neighbor, to give to the poor, to endow churches, to do justice, and hence perform deeds of charity and truth, before he had compelled himself to abstain from evils, and by that means removed them, it would be like a palliative mode of treatment, by which a disease or an ulcer is healed externally. Or it would be like an adulterer compelling himself to chastity, a proud man to humility, and a dishonest man to sincerity, by mere external acts. But when man compels himself to abstain from evils, he then purifies his internal, and when this is done he does good from freedom, without compelling himself to do it. For so far as man compels himself to abstain from evil, so far he comes into heavenly freedom, from which is derived everything good which in itself is good; he does not therefore compel himself to it. It appears indeed as if there were a close connexion between compelling himself from evil, and compelling him-

self to good, but there is no such connexion. From undeniable experience I know that several men have compelled themselves to do good, but not to abstain from evil; but when they were explored, it was discovered that the evils from within were inherent in the good which they did; and hence their good was compared with idols and images constructed of clay or mire. I was also told, that such persons believe that God is gained over by the ascription of glory and the offering of gifts, even though they proceed from an impure heart. Nevertheless a man may, before the eyes of the world, compel himself to good, although he does not compel himself from evil, because in the world he is recompensed for it; for in the world that which is external is regarded, seldom that which is internal; but before God it is otherwise.

51. The fifth law of the Divine Providence is, *That man should not know, from any sense or perception within himself, how good and truth enter by influx from the Lord, or how evil and falsity enter by influx from hell; nor see how the Divine Providence operates in favor of good against evil; for in this case he would not act from freedom according to reason as if from himself. It is sufficient that he knows and acknowledges these things from the Word, and from the doctrine of the church.* This is meant by the Lord's words in John: "The spirit breatheth where it willeth, and thou hearest the sound thereof, but knowest not whence it cometh, and whither it goeth; so is every one who is born of the Spirit" (iii. 8); and also by these words in Mark: "The kingdom of God is as if a man should cast seed upon the earth, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not

how; for the spontaneous earth bringeth forth fruit, first the blade, then the ear, at length the full corn in the ear; and when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." (iv. 26-29.) The reason that man does not perceive the operation of the Divine Providence within him is, that such perception would take away his freedom, and hence the faculty of thinking as if from himself, and with it also all the enjoyment of life, so that he would be like an automaton, in which there is no principle of reciprocity for conjunction to be effected; he would also be a slave, not a free man. The principal cause that the Divine Providence moves so secretly that there is scarcely any vestige of it apparent, although it operates upon the most minute things of man's thought and will, which regard his eternal state, is, that the Lord continually desires to impress His love upon him, and through it His wisdom, and thus to create him into His image. Therefore it is that the operation of the Lord is upon man's love, and from it upon his understanding, and not from his understanding upon his love. The love with its affections, which are manifold and innumerable, is not perceived by man except from a most general feeling, and from that in so small a degree that it is scarcely perceptible at all; and yet man is to be led from one affection of loves into another, according to the connexion in which they are arranged, in order that he may be reformed and saved. This is incomprehensible, not only to man but also to the angels. If man discovered anything of these arcana, he could not be withdrawn from leading himself, even though it were continually from heaven into hell, notwithstanding he is constantly led by the Lord from hell into heaven; for from himself he

constantly acts in opposition to order, but the Lord constantly according to it. For, in consequence of the nature derived from his parents, he is in the love of himself and the world, and hence he perceives, from a feeling of delight, the whole of those loves as a good; and still those loves must as ends be removed. This is effected by the Lord by an infinity of ways which appear intricate as a labyrinth, even before the angels of the third heaven. From these considerations it is evident, that it would not be at all advantageous to man to know anything of the subject from sense and perception, but on the contrary hurtful to him, and destroy him for ever. It is enough that he is acquainted with truths, and through them with the nature of good and evil, and that in every event and circumstance, he acknowledges the Lord, and His divine guidance and protection. In this case, so far as he is acquainted with truths, and through them discerns good and evil, and moreover does truths as if from himself, so far the Lord by means of love introduces him into wisdom and into the love of wisdom, conjoining wisdom with love, and making them one because they are one in Himself. The ways by which the Lord leads him, may be compared with the vessels through which his blood flows and circulates; and also with the fibres and their foldings within and without the viscera of the body, especially in the brain, through which the vital spirit flows, imparting animation. Man is ignorant how all these things enter by influx and flow through him, and yet he lives if he only knows and does what is really conducive to his own well-being. But the ways by which the Lord leads him are much more complicated and inextricable, both those by which He leads him through the societies of heaven, and

inwardly into them This, therefore, is what is meant by "the spirit breatheth where it willeth, and thou knowest not whence it cometh and whither it goeth" (John iii.); also, by the seed springing up and growing, the man knowing not how. (Mark iv.) What advantage beside is it, that man should know how the seed grows, provided he knows how to plough the earth, to harrow it, to sow the seed, and when he reaps the harvest, to bless and praise God?

52. The operation of the Divine Providence, which proceeds, though man is ignorant of it, shall be illustrated by two comparisons. It resembles a gardener who collects the seed of trees, shrubs, and flowers of every kind, and provides himself with spades, rakes, and other implements for working the ground. He afterwards brings his garden into cultivation, digging it, dividing it into beds, putting in the seeds, and smoothing the surface. This is the work of man as if from himself; but it is the Lord who causes the seeds to strike root, to appear above the earth, to shoot forth into leaves, and then into flowers, and lastly to yield new seeds for the gardener's benefit. It resembles again a man who is about to build a house. He provides himself with the requisite materials, such as beams, rafters, stones, lime, and other things. But the Lord, whilst the man is ignorant of it, afterwards builds the house from the foundation to the roof, entirely suited to the man's convenience. From these comparisons it follows that, unless man provides himself with the requisites for his garden or his house, he will have neither the former with the advantage of its fruits, nor the latter to afford him a dwelling. So is it in the case of reformation. The requisites with which man is to provide himself are, the knowledges of truth and good derived from

the Word, from the teaching of the church, from the world and from his own labor, the Lord effecting the rest without man's knowledge. It must, however, be borne in mind that all these requisites for planting the garden, or building the house, which, as was observed, are the knowledges of truth and good, are merely the necessary stores, which have no life, until man uses them, that is, lives according to them, as if from himself. When this is done, the Lord then enters, and imparts life, and builds, that is, reforms. The garden or the house is man's understanding; for in it dwells his wisdom, which derives every property it has from love.

53. The sixth law of the Divine Providence is: *That man should not be reformed by external means, but by internal; by external means are meant miracles and visions, fears and punishments; by internal, the truths and goods derived from the Word and the teaching of the church, and looking to the Lord. For these means enter by an internal way, and cast out the evils and falsities which reside within; but external means enter by an external way, and do not cast out the evils and falsities, but shut them in. Man is, however, further reformed by external means, when he has been first reformed by internal.*

This follows from the laws above stated, viz., that man is reformed by means of freedom, but not otherwise; and further, that to compel himself is to act from freedom, but to be compelled is not so. Man is compelled by miracles and visions, and also by fears and punishments; by the former the external of his spirit, which consists in thinking and willing, is compelled; and by the latter, the external of his body, which consists in speaking and doing. This may be compelled, because man neverthe-

less thinks and wills freely; but the external of his spirit must not be so, for in that case his internal freedom, by means of which he is to be reformed, perishes. If he could have been reformed by miracles and visions, then all men throughout the whole world would be so. It is, therefore, a holy law of the Divine Providence that internal freedom should not in the least degree be violated; for by it the Lord enters with regard to man, even into the hell where he is, and by it He leads him there; and if man is willing to follow, He brings him out, and introduces him into heaven, there bringing him nearer and nearer to himself. It is in this way only that man is brought out of infernal freedom, which, regarded in itself, is slavery, because derived from hell, and brought into heavenly freedom, which is essential freedom, becoming by degrees of a higher quality, until at length it attains its highest state, because it proceeds from the Lord, whose will is that man should not in any degree be forced. This is the path along which man's reformation proceeds; but it is a path which miracles and visions would close. The freedom of man's spirit is not in any case violated, even for such an end as this, viz., that the evils belonging to him, both hereditary and actual, may be removed. This is done, as was said above, when he compels himself. These evils are removed by the Lord's inspiring him with the affection of truth from which he derives intelligence, and with the affection of good through which he acquires love; for so far as he is in these affections, he so far compels himself to resist evils and falsities. This again is a path of reformation which miracles and visions would close, for they persuade and compel belief, and thus bind and imprison the thoughts; hence, when his freedom is taken away, man has no

means, from any interior principle, of removing his evils, for no evil is removed but from such a principle. The evils thus remain shut in, and from their own internal freedom, in which they delight, they continually act in opposition to the truths and goods which miracles and visions had impressed upon the mind, and at length disperse them. They then term miracles the interior operations of nature, visions the insane delusions of a disordered imagination, and goods and truths mere fallacies and absurdities. Such is the effect which evils shut in produce upon the externals which shut them in. But man, when he thinks but superficially, may possibly believe that miracles and visions, although they persuade, still do not take away freedom of thought. They do so, however, with the unreformed, but not with the reformed; for with the former they shut in their evils, but not so with the latter.

54. All men who wish for miracles and visions resemble the children of Israel who, after they had seen so many prodigies in Egypt, at the Red Sea, and on Mount Sinai, forsook within a month the worship of Jehovah, and worshipped the golden calf. (Exodus xxxii.) They also resemble the rich man in hell, who said to Abraham, that his brethren would repent, if one were sent to them from the dead, but to whom Abraham replied: "They have Moses and the prophets, let them hear them;" "if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." (Luke xvi. 29, 30, 31.) They also resemble Thomas, who said that he would not believe unless he saw, and to whom the Lord said: "Blessed are they that have not seen, and yet have believed." (John xx. 29.) Those who believe and do not see, are those who do not desire signs but

truths, that is, Moses and the prophets, and believe them. The latter, being internal men, become spiritual. The former, however, being external, remain sensual, and when they see miracles, and believe only by their means, they are not unlike a graceful woman, who is inwardly affected with a fatal disorder of which she soon dies. They also resemble fruits which are beautiful in the rind, but decayed at the core; or nuts in which a worm lies concealed. It is moreover well known, that no man can be compelled to love and believe, but that love and belief must be rooted inwardly in man; consequently no man can be brought to love God, and to believe in Him, by miracles and visions, because they compel. For how will he who does not believe in consequence of the miracles recorded in the Word, believe in consequence of miracles which have no place in the Word?

55. The seventh law of the Divine Providence is: *That man should be admitted by the Lord into the truths of faith, and the goods of love only so far as he can be kept in them to the end of his life; for it is better that he should be constantly evil, than that he should be good and afterwards evil, for in this case he becomes profane. The permission of evil is also from this source.* The Lord can impart the affection of good, and the faith originating in it, to every man of sound reason, by withholding him from the evil loves of his proprium; for so far as man is withheld from them, he is so far in the understanding of truth and in the will of good. I have seen even devils brought back again to such a state that, whilst they remained in it, they spoke truths from their understanding and belief, and performed goods from their will and love. They were brought into this state, because they denied their ability to understand truths and to perform goods; but as soon as the detention

from their own loves was relaxed, and they had returned into the lusts originating in them, they had instead of a belief grounded in truth, a belief grounded in falsity; and instead of the love of good, the love of evil. This has been frequently witnessed, and in the presence of many. Hence it was plain that every man is capable of being reformed, and that being reformed is the same thing as being removed from evil loves. But how man is removed from them has been described above. The reason that this removal is not effected by the Lord is, that those who come into the affections of truth and good, and into the faith and love originating in them, and do not constantly remain in these affections to the end of their life, but relapse into the loves from which they had abstained, are guilty of profaning holy things. There are several kinds of profanation, but this is the most grievous of all; for after death the lot of those who are guilty of it is terrible. They are not in hell, but beneath it, where they neither think nor will, but merely see and act. They see objects which are not in existence, and do not see those which are. They act as if they were doing everything, and yet they do nothing. They are altogether the insane delusions of a disordered imagination. And because they neither think nor will, they are no longer men; for it is the characteristic of man to think and will. Hence it is that they are not addressed as male or female beings, but as if they were objects devoid of all distinctions of sex. When they are seen in any degree of light from heaven, they have the appearance of skeletons covered with a blackish skin. Such is the condition of those who were once reformed, and do not remain so. The reason that their lot is so dreadful shall also be stated. By reformation there is effected, between them and

heaven, a communication, from which there is an influx of goods and truths; by these the interiors of their minds are opened and their evils set aside. If they remain in this state till death they are happy; but if they do not remain so, they are unhappy; for the evils, which had been removed, then return, and mingle with the truths and goods; thus heaven in their case mingles with hell, and that to such a degree, that they cannot be separated. For whatever has been once impressed upon the mind of man, by means of love, is never extirpated; and therefore after death, because the goods cannot be separated from the evils, nor the truths from the falsities, the whole mind is torn from its seat. Hence it is that these spirits have no longer either thought or will; what remains of these faculties being like a shell when the kernel is gone, or like mere skin and bone when the flesh is removed; for this is all that they have remaining of the man. Be it therefore known that there is no danger in departing from evil to good, but that the danger is in departing from good to evil.

56. Such, however, is not the lot of those who are constantly evil; for they are in hell according to the loves of their life. There they think, and from their thought they speak, although they speak falsities; they will also, and from their will they act, although their actions are evil. They appear moreover to each other as men, although in the light of heaven they are of a monstrous form. Hence it may be seen why it is in accordance with a law of order relating to reformation, and called a law of the Divine Providence, that man is admitted into the truths of faith and the goods of love, only so far as he can be withheld from evils and kept in goods to the end of his life; and that it is better that he

should be constantly evil, than that he should be good, and afterwards evil; for in this case he becomes profane. The Lord, who both provides and foresees all things, conceals for this reason, the operations of His Providence, so much so that man scarcely knows whether there is a Providence in any case whatever. He also suffers him to attribute ordinary events to foresight, and prosperous occurrences to fortune, and even to ascribe many things to nature, rather than that he should, through any striking and manifest signs of the Divine Providence and Presence, plunge unseasonably into the midst of sanctities, in which he would not continue. The Lord permits similar things also to exist in accordance with the Laws of his Providence, viz., that man should enjoy freedom, and act, in all that he does, according to reason, thus entirely as if from himself. For it is better that he should ascribe the operations of the Divine Providence to prudence and fortune, than that he should acknowledge them, and still live as a devil. From these circumstances it is plain, that the laws of permission, which are numerous, proceed from the laws of Providence.

57. The kind of profanation described above is meant by the following words in Matthew: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, but findeth none; then he saith, I will return into my house, from whence I came out, and when he is come, he findeth it empty, swept and garnished; then goeth he and taketh with himself seven other spirits more wicked than himself, and entering in they dwell there; and the last things of that man become worse than the first." (xii. 43, 44, 45.) In this passage the conversion of man is described by the departure of the unclean spirit from him; and his return to evils, and

the profanation arising from it, by the unclean spirit returning with seven spirits worse than himself. In a similar manner by these words in John, which Jesus spake to the man who was healed at the pool of Bethesda: "Behold, thou art made whole, sin no more, lest a worse thing come unto thee." (v. 14.) And by these words in the same Evangelist: "He hath blinded their eyes and hardened their heart, that they should not see with their eyes, and understand with their heart, and be converted, and I should heal them." (xii. 40.) Lest they should be converted and be healed signifies, lest they should become profane. This would have been the case with the Jews (Matt. xii. 45), and therefore they were prohibited to eat fat and blood (Levit. iii. 17; vii. 23, 25); for by this was meant their profanation of what is holy, in consequence of their being of such a character. The Lord also, by means of His Divine Providence, takes the greatest care that this kind of profanation should not occur. For this purpose He separates the holy things from those that are not so in the case of man, stirring them up in the interiors of his mind, and elevating them to himself: but those that are not holy, he stores up in the exteriors, turning them to the world. Hence the holy things can be separated from the unholy, and man can thus be saved. Salvation however cannot be effected, when goods and evils are mingled together. The Lord teaches in the Apocalypse that they who remain in faith and love until death, will have a crown of life (chap. ii. 10; iii. 26).

58. The eighth law of the Divine Providence is: *That the Lord is continually withdrawing man from evils, so far as man from freedom is willing to be withdrawn from them. That so far as he can be withdrawn from*

evils, he is so far led by the Lord to good, thus to heaven; but that so far as he cannot be withdrawn from them, he cannot so far be led by the Lord to good, thus to heaven. For so far as he is withdrawn from evils, he so far does good from the Lord, which is good in itself; but so far as he is not withdrawn from them, he so far does good from himself, which has in it evil. Man, with regard to the language of his lips and the actions of his body, is in the natural world; but with regard to the thoughts of his understanding and the affections of his will, he is in the spiritual world. By the spiritual world are meant both heaven and hell, each being divided in the most orderly manner into innumerable societies, according to all the varieties of affections and the thoughts originating in them. In the midst of these societies is man, so allied to them, that he has not the smallest power either of thought or will, but in connexion with them; a connexion so close, that if he and they were severed from each other by force, he would fall dead; his life remaining only in that inmost principle, by which he is a man as distinguished from a beast, and by which he lives for ever. He is not aware that he is, with regard to his life, in such unbroken intercourse; and the reason of his ignorance is, that he does not converse with spirits. So long has he been in utter ignorance of this state; but that it may not be for ever concealed from him, behold, it is now revealed. It is necessary to premise this, before this law of the Divine Providence can be understood.

59. Man is from his birth in the midst of infernal societies, and expands into them precisely as he develops the evil affections of his will. These affections are all derived from the love of self and the love of the world; the reason is, that these loves turn all the powers of the mind

downwards and outwards, thus to hell, which is beneath them and extraneous to them. Hell again in this way turns them from the Lord, and thus from heaven. The interiors also of all the powers that belong to the mind of man, and with them the interiors of all the powers that belong to his spirit, are capable of being turned either downwards or upwards; they are turned downwards when he loves himself above all things, and upwards, when he so loves the Lord. It is an actual turning; man of himself turning them downwards, but the Lord of Himself turning them upwards. It is the ruling love which effects the turning; for it is only so far as the thoughts are derived from the will, that they act in this way upon the interiors of the mind. Man, again, is not aware that such is the case, and yet he ought to be so, in order that he may understand how he is led by the Lord out of hell, and conducted into heaven.

60. But that man may be brought out of hell and conducted into heaven by the Lord, he must himself resist hell, that is evil, as if from himself. If he does not resist it as if from himself, he remains in hell, and hell remains in him, nor are they separated, even to eternity. This also follows from the laws of the Divine Providence which have been explained above. Experience also will teach us that this is the case. For evils are removed from man either by punishments, by temptations, and the aversions arising from them, or by the affections of truth and good. They are removed by punishments in the case of those who are not reformed; by temptations and the aversions arising from them in the case of those who will be reformed; and by the affections of truth and good, in the case of the regenerate. Experience on this subject is as follows: When an unreformed or evil man

undergoes punishments, as is the case in hell, he is kept in them until it is perceived that of himself he does not will evils; he is thus compelled of himself to remove them. If the punishment does not extend to the intention and will, he continues in his evil. But still the evil is not even then extirpated, because he had not compelled himself; it remains within, and returns when the fear ceases. In the case of those who will be reformed, evils are removed by temptations, which are not punishments but combats. Men of this description are not compelled to resist evils, but they compel themselves, and implore the assistance of the Lord; they are thus liberated from the evils which they have resisted. They afterwards desist from them, not from any fear of punishment, but from an aversion to evil, the very aversion becoming at length with them resistance. But with the regenerate there are no temptations or combats, the affections of truth and good keeping evils at a distance from them; for they are entirely separated from hell, and conjoined to the Lord. To be separated and removed from evils, is the same thing as to be separated and removed from the societies of hell. The Lord is able to separate and remove all, as many as He wills, from the societies of hell, that is from evils, and to transfer them to the societies of heaven, that is to goods; but this state continues but for a few hours, after which the evils return. Sometimes also I have seen this take place, but have observed that the wicked man continued wicked as before. There is not, in the whole spiritual world, an instance of any man having been removed from evils but by means of combat or resistance as if from himself, or of any man having been so removed but by the Lord alone.

61. Experience may bear further testimony on this

subject. All who come from the earth into the spiritual world, are known as to their quality, from their ability or inability to resist evils as if from themselves. Those who can do so are saved, but not so those who cannot. The reason is, that man cannot of himself resist evils, he can only do so from the Lord; for it is the Lord who resists evils with man, causing him at the same time to feel and perceive as if he did it from himself. Those therefore resist evils as if from themselves, who in the world acknowledged the Lord, confessing that all good and truth proceed from Him, and nothing from man, and that thus it is from Him and not from themselves that they have power against evils. Those, on the other hand, who made no such acknowledgment in the world, cannot resist evils as if from themselves, for they are in evils, and from their love are in the delight of them; and to resist the delight of their love is to resist themselves, their own nature and their own life. Whilst the punishments of hell were recounted to them, whilst they were even seen and felt by them, the trial has been made whether they could resist the evils, but still it was all in vain. They made up their minds and said: "Be it so, let it happen so, let me only be in the delights and joys of my own heart, as long as I am here. I know what the present is, and I have no thought about the future. No more harm befals me than befals many, many, others." But after the time is expired, they are cast into hell, where they are compelled, by means of punishments, to abstain from the perpetration of evils. Punishments however do not remove the will, the intention, and the consequent thought, of evil; they merely prevent the act. Hence it is evident that resistance to evils does not originate with man, but with the Lord, in the case

of those who acknowledge Him; and that He causes such resistance to appear as if it proceeded from themselves.

62. The reason that the Lord alone resists evils in the case of man, and not by means of any angels of heaven is, that it is the work of the Divine Omnipotence, the Divine Omniscience, and the Divine Providence. It is the work of the Divine Omnipotence, because to resist one evil is to resist many, and also to resist the hells. For every evil is conjoined with evils innumerable, cohering, like the hells with each other; for as the hells make one, so also do evils, and no one but the Lord alone can resist the hells conjoined in this way. It is the work of the Divine Omniscience, because the Lord alone knows the quality of man, what his evils are, and their connexion with all other evils; thus, in what order they must be removed, so that man may be inwardly or radically cured. It is also the work of the Divine Providence, so that nothing may be done in opposition to the laws of order, and further, that what is done may conduce to man's well-being for ever; for the Divine Providence, the Divine Omniscience, and the Divine Omnipotence, in all individual things regard what is eternal. From these considerations it may be evident, that no angel can resist evils in the case of man, but the Lord alone. The Lord effects this with man both immediately from Himself, and also immediately through heaven; but still it is in such a way, that no angel knows anything of the operation. For heaven in its whole complex is His Divine Proceeding, and, therefore, when He operates through Heaven, He operates from Himself; it is said mediately, because the Divine Operation flows through the heavens, but still it does not take anything from the proprium of

any of the angels there, but from that which in them belongs to itself. The appearance is similar to that of a man performing an action; in order to produce the action, he moves innumerable motive fibres scattered over his whole body, but of the action not a single fibre has any knowledge. Such also is the nature of the angels in the divine body, which is called heaven.

63. The law of the Divine Providence, that man, so far as he can be withdrawn from evils, does good so far from the Lord, which in itself is good; but that, so far as he cannot be withdrawn from evils, he does good so far from himself, which has evil in it, may be illustrated from the commandments of the decalogue. The commandment against stealing may serve as an example. Those who, as if from themselves, resist the passion for stealing, and thus that for getting gain insincerely and unjustly, the language of their hearts being, that such a passion must not be gratified, because it is contrary to the divine law, and thus contrary to God, in itself infernal, and thus in itself evil, are, after a few brief combats, withdrawn from this evil, and led by the Lord into the goods which are called sincerity and justice. They then begin to think of these goods, and, from a perception of their qualities, to distinguish them, they thus distinguish justice and sincerity from a perception of what is sincere and just; and afterwards, as they shun and hold in aversion the evil of this passion, they love these goods, and from loving them bring them into act, without exercising any compulsion upon themselves. These goods are derived from the Lord, because they are in themselves goods. But it is otherwise, if the passion for getting gain insincerely and unjustly remains with man; for in this case he cannot do what is sincere from a principle of

sincerity, nor what is just from a principle of justice, that is, from the Lord, but what he does is from himself. For he does it that he may acquire the credit of being sincere and just, for the sake of the ends which he has in view, viz., that he may get greater gain or acquire honor; these are the ends in his goods, and it is from the end that all the quality of the good is derived. This good has in it evil, because its quality is derived from the proposed end of getting gain insincerely and unjustly. Every one may see that good of this kind cannot become good in itself, until the evil is removed. The case is similar with regard to all the other commandments of the decalogue.

64. Man is removed from evils in proportion as he is removed from hell, for evils and hell are one; in the same proportion he also enters into goods, and is conjoined into heaven, for goods and heaven are one. He then becomes another man; his freedom, his good, his mind, as well as his understanding and will, are inverted; for he becomes an angel of heaven. His freedom, which before had been the freedom of thinking and willing evil, becomes the freedom of thinking and willing good, which in itself is essential freedom. It is in this freedom that he first knows what freedom is, because from the freedom of evil he had felt the freedom of good as slavery; but he now feels from the freedom of good, that the freedom of evil is slavery; for this is its true character. The good which he had done before, because it was derived from the freedom of evil, could not be good in reality, there having been in it the love of self or of the world; because good does not exist from any other origin than love. Hence it is that the good is of the same quality as the love, for even when the love is evil, its delight is still felt as a good, although it is really an evil. But the good

which he does afterwards, is good in reality, because it proceeds from the Lord, who, as was said above, is essential good. His mind, before it was conjoined to heaven, was turned backwards, because it had not yet been led out of hell. When also it is in a state of reformation, it looks from truth to good, thus from the left to the right, which is contrary to order; but after it is conjoined with heaven, it looks from the right to the left, that is, from good to truth, which is in agreement with order. Such is the way in which the inversion is effected. The case is similar with his understanding and will; because the former is the recipient of truth, and the latter the recipient of good. Before he is led out of hell, these faculties do not act as one; for he then sees and acknowledges, from his understanding many things which have no place in his will, because they are not objects of his love. But when he is conjoined to heaven, his understanding and will then act as one, the former becoming the agent of the latter. For when the inversion is effected, the object of his will is also the object of his love, and thus the object of his will, deriving its origin from his love, is the object of his thoughts. In this way, after he is removed from evils by means of resistance and combat against them as if from himself, he comes into the love of truth and good, and then his thoughts are, in all respects, in agreement with his will, and the words which clothe the former are in agreement with the actions which proceed from the latter.

65. There are in man two faculties of life; the one is called the understanding, the other the will. They are altogether distinct from each other, but are created to form one; and when they do so, they are called one mind; they are however at first divided, but are after-

wards united. They are distinct, precisely like light and heat; for the understanding is derived from the light of heaven, which in its essence is Divine Truth or Divine Wisdom, and, whilst man is in the world, it sees from this light, thinking, reasoning, and forming its conclusions, from it. Man is however ignorant of this fact, because he knows nothing of this light or of its origin. The will again is derived from the heat of heaven, which in its essence is the Divine Good, or the Divine Love, and whilst man is in the world, it loves from this heat, deriving all its gratification and delight from it. Man is again ignorant of this fact, because he knows nothing of this light or of its origin. Now because the understanding sees from the light of heaven, it is evident that it is the subject and the receptacle of this light, thus also the subject and the receptacle of truth and of the wisdom originating in it. And because the will loves from the heat of heaven, it is evident that it is the subject and the receptacle of this heat, thus also the subject and receptacle of good, and thus of love. Hence it may be clearly seen that these two faculties of man's life are distinct, like light and heat, truth and good, or wisdom and love. That they are also at first divided, is plainly perceptible from the fact, that man is able to understand truth, and, from truth, good, as well as to express his approval of the latter, without either admitting it into his will, or from his will acting in accordance with it. For he understands the nature of truth, and from it the nature of good, when he hears the former spoken, or reads it, so much so, that he can afterwards, as a preacher or an author, impart it to others. But when he is alone and thinks from his own spirit, he can then observe that this truth has no place in his will, that his will is even to do con-

trary to it, and that he actually does so, when his fears do not restrain him. Such is the character of those who can speak intelligently on such subjects, and yet live otherwise; this is seeing one law in their spirit, and another in their flesh, the spirit being the understanding, and the flesh the will. This disagreement between the understanding and the will is perceived chiefly by those who desire to be reformed, and but little by others; the cause of its existence is, that the understanding in man is not destroyed, though the will is so. For the understanding is comparatively like the light of the world, by which man may see with equal clearness in the time of winter as in that of summer; while the will again is comparatively like the heat of the world, which may be either absent from the light or present with it, for in the time of winter it is absent, but present in that of summer. The true state of the case is this, that nothing but the will destroys the understanding, as nothing but the absence of heat destroys the germinations of the earth. The understanding is destroyed by the will in the case of those who are in evils, when the understanding and will act in unity, but not otherwise. They act in unity when man thinks by himself from his own love, but they do not so act when he is in company with others; for in the latter case he conceals and thus removes his will's real love, and when this is removed, his understanding is elevated to a higher light. Experience may also serve as a confirmation on this point. I have occasionally heard spirits converse with each other, as well as with myself, so wisely that an angel could scarcely have conversed more so, and from this, I have been led to think that they would soon be elevated to heaven; but after a time I have seen them with the wicked in hell. I was

surprised at this, but was then permitted to hear them converse in a totally different manner, not in favor of truths, as formerly, but in opposition to them; the reason being that they were now in the love belonging to their real will and understanding, but on the former occasion they were not. I have also been permitted to see how man's proprium is distinguished from that which is not so, for this may be seen in the light of heaven. The proprium resides in the interiors, but that which is not so, in the exteriors; the former being veiled and concealed by the latter, so that it does not appear until the veil is removed, which is done in the case of all after death. I have observed also that many were astonished at what they saw and heard, but they were those who judge of the state of a man's soul, from his conversation and writings, without taking into account the actions which proceed from his real will. From these circumstances it is plain, that these two faculties in man are at first divided. We shall now speak of their union. They are united in the case of those who are reformed, the union being effected by means of combat against the evils of the will. For when these are removed, the will for good acts in unity with the understanding of truth. Hence it follows that the quality of the understanding is the same as that of the will; or, what is the same thing, that the quality of the wisdom is the same as that of the love. The reason that the former is of the same quality as the latter is, that the love belonging to the will is the esse of man's life, and the wisdom belonging to the understanding is its existere. The love therefore which belongs to the will forms itself in the understanding, the form which it there receives being that which is called wisdom; for since both have one essence, it is plain that

wisdom is the form of love, or love existing in form. After these faculties are thus united by reformation, the love of the will then increases daily by means of spiritual nourishment in the understanding, for it is there that it has its affection for truth and good, an affection resembling an appetite that longs for sustenance. From the above it is plain that the will is the faculty which must be reformed, and that so far as it is reformed, the understanding discerns, that is, becomes wise; for, as was said above, the will—but not the understanding—is destroyed. The will and the understanding also make one in the case of the unreformed or evil, if not in this world, at all events after death; for after death man is permitted to think from his understanding only in accordance with the love of his will, every one being at last brought to this condition. The evil love of the will then has its own form in the understanding, and this form, because it originates in the falsities of evil, is insanity.

66. To the preceding observations we must add the following:

I. That before reformation, the light of the understanding is as the light of the moon, clear according to the knowledges of truth and good; but after reformation it is as the light of the sun, clear according to the application of those knowledges to the uses of life.

II. The reason that the understanding has not been destroyed is, that man may be able to become acquainted with truths, and from them to see the evils of his will; and, when he sees them, to resist them as if from himself, and thus be reformed.

III. But still man is not reformed in virtue of his understanding, but by means of his understanding acknowledging truths, and, in consequence of them, discerning

evils; for the operation of the Lord's Divine Providence is upon the love of man's will, and, from that love, upon his understanding—not from his understanding upon the love of his will.

IV. That the will's love, according to its quality, imparts intelligence; natural love derived from spiritual imparting intelligence in things civil and moral; but spiritual love in natural imparting intelligence in things spiritual. But love merely natural with the conceit arising from it, imparts no intelligence in things spiritual, but rather the faculty of confirming whatever it pleases; and after such confirmation, the understanding is so infatuated by it, that it sees falsity as truth, and evil as good. This love does not however entirely take away the faculty of understanding truths in their own light; when it is present, it takes it away, but not when it is absent.

V. When the will is reformed, and the wisdom, which belongs to the understanding, becomes that of the love, which belongs to the will; or when wisdom becomes the love of truth and of good in its own form, man is then like a garden in the season of spring, when heat is united to light, imparting soul to the germinations of the natural world. For the germinations of the spiritual world are the productions of wisdom originating in love, there being in this case in every production a soul derived from such love, its clothing originating in wisdom. The will is thus as it were the father, and the understanding as the mother.

VI. Such then is the life of man, not only the life of his mind (*animus*), but also that of his body; because the life of the former acts in unity with the life of the latter by correspondences. For the life of his will or love cor-

responds to the life of his heart, while the life of his understanding or wisdom corresponds to that of his lungs; and these are the two sources of his bodily life. Man is not aware that such is the case; it is notwithstanding from this view of the subject that an evil man cannot live in heaven, nor a good man in hell. For the one as well as the other becomes as it were dead, if he is not amongst those with whom the life of his will, and that of his understanding originating in it, do not act in unity; amongst such—and amongst such only—does his heart freely reciprocate, and his lungs, which derive their action from it, freely respire.

67. The ninth law of the Divine Providence is: *That the Lord does not without the use of means teach man truths either from Himself, or through the angels; but that He teaches him by means derived from the Word, from preaching and reading, from conversation and intercourse with others, and from private reflections arising out of them, and that man is then enlightened according to his affection for truth grounded in use; otherwise he would not act as if from himself.*

These propositions follow as consequences from the laws of the Divine Providence which have been before explained, viz., that man should be in a state of freedom, and act in all that he does from reason; that from his understanding he should think as if from himself, and thence from his will act as if from himself; and further that he should not be driven by means of miracles or visions to believe or act, in any case whatever. These laws are immutable, because they are laws of the Divine Wisdom, and at the same time of the Divine Love; they would however be disturbed, if man were taught without the use of means, either by influx or by oral instruction.

The Lord moreover enters by influx into the interiors of man's mind, and through them into its exteriors, into the affection also of his will, and through it into the thought of his understanding; but not through the thought of his understanding into the affection of his will. To enter by influx into the interiors of the mind, and through them into its exteriors, is to take root, and from the root to produce, the root being in the interiors, and the produce in the exteriors. To enter again by influx into the affection of the will, and through it into the thought of the understanding, is first to inspire the soul and through it to give form to everything else; for the affection of the will is as it were a soul through which the thoughts of the understanding are formed. This again is influx from the internal into the external, which is the kind of influx that exists. Man knows nothing whatever of the influx which enters into the interiors of his mind, nor of that which enters into the affection of his will,* [but if he were aware of its existence, and judged of it from his natural impressions, he would say] that it entered into the exteriors of his mind, and into the thought of his understanding, [without passing through the interiors of his mind and the affection of his will], and this would be to produce without a root, and to form without a soul. Every man may see that this would be contrary to divine

* There is here some little confusion in the Latin text, arising either from an error in the printing, or from a defect in the original MS. The words occasioning difficulty are: "*sed de eo sciturus est*," and the probable omission of a clause after them. If we might be allowed a conjecture, perhaps the following slight change would make the Latin clear: "*sed de eo si aliquid sciret, diceret quod*," &c. By the help of the words inserted above between [ ], we hope the Author's meaning is clear.—*Translator.*

order, consequently that it would be to destroy, and not to build up. From these considerations the truth of this law of the Divine Providence is evident.

68. It cannot however be known how the Lord enters by influx, and how man is accordingly led, from any other source than the spiritual world. There man is with regard to his spirit, thus with regard to his affections and the thoughts derived from them; for thoughts and affections constitute his spirit. It is this that thinks from its own affection, and not the body. The affections of man, from which his thoughts proceed, extend into the societies there in every direction, into more or fewer of them, according to the extent and the quality of his affection. Within these societies is man as to his spirit, attached to them as it were with extended cords circumscribing the space in which he walks. As he proceeds from one affection to another, so he proceeds from one society to another, and the part of the society in which he is, is the centre from which issue his affection and the thought originating in it to all the other societies as circumferences. These societies are thus in unbroken connexion with the affections of the centre, from which he at the time thinks and speaks. He acquires for himself this sphere—which is the sphere of his affections and their thoughts—whilst he is in the world; if he is evil, in hell; but if he is good, in heaven. He is not aware that such is the case, because he is not aware that such things exist. Through these societies the man, that is, his mind, walks free, although bound, led by the Lord, nor does he take a step into which and from which he is not so led. It is, moreover, continually provided that he should have no other knowledge than that he proceeds of himself in perfect liberty; he is per-

mitted to persuade himself of this, because it is from a law of the Divine Providence, that he should be taken whither his affection desires. If his affection is evil, he is taken round through the societies of hell, and if he does not look to the Lord, he is brought into them more inwardly and more deeply; but still the Lord leads him as it were by the hand, permitting and withdrawing him, so far as he is willing from freedom to follow. On the other hand, if he looks to the Lord, he is conducted from these societies successively, according to the order and connexion in which they are arranged, and this order and connexion are known to no one but the Lord alone. It is thus that he is brought by continuous degrees out of hell, upwards towards heaven, and into heaven. The Lord effects this without man's knowledge, because, if man were aware of it, he would disturb the continuity of that progress by leading himself. It is sufficient that man learns truths from the Word, and, by means of them, the nature of goods, and then, from truths and goods, the nature of evils and falsities; in order that he may be capable of being affected by the former, and uninfluenced by the latter. Before he is acquainted with goods and truths, he has indeed the power of knowing evils and falsities, but not of seeing and perceiving them. It is in this way and in no other that man can be led from affection to affection in freedom, and as if from himself. If he acknowledges the Divine Providence of the Lord in every single particular, he is then led in agreement with his affection for truth and good, by the Lord's guidance; but if he does not acknowledge it, he is then led, in agreement with his affection for evil and falsity, by the Lord's permission. He can moreover be led in no other way, so as to be able to receive intelligence corre-

sponding to his affection; for he receives it so far as from truths he fights against evils as if from himself. It is necessary that this should be disclosed, because it is not known that the Divine Providence is continual, and operative in the most minute particulars of man's life, the reason of this ignorance being that the mode of its operation is unknown.

69. This being premised, we shall now explain what affection is, in the next place we shall show why man is led by the Lord by means of his affections rather than his thoughts, and lastly, that he cannot in any other way be saved. First. *What is the nature and meaning of affection.* The meaning of the term affection, is similar to that of love. But love is as it were the fountain, and affections are as it were the streams flowing from it; they are thus also continuations of it. Love is as a fountain in man's will; his affections, which are its streams, flow by continuity into his understanding, and there, by means of light from truths, they produce thoughts, precisely as the influences of heat in a garden produce the germinations of plants, by means of the rays of light. Love also is in its origin the heat of heaven, truths in like manner are the rays of the light of heaven, and thoughts are the germinations arising from their conjugal union. From such a union spring all the societies of heaven, which are innumerable, and which in their essence are affections; for they are derived from love which is the heat, and from wisdom which is the light, proceeding from the Lord as a sun. Hence these societies, in proportion as the heat in them is united to the light, and the light to the heat, are affections of good and truth; in this source originate the thoughts of all who form these societies. From this it is evident that the

societies of heaven are not thoughts, but affections; that consequently to be led by these societies is to be led by affections, or to be led by affections is to be led by societies, and therefore in what now follows, instead of societies the term affections shall be employed.

Secondly. We shall now show *why man is led by the Lord by means of his affections rather than his thoughts.* When man is led by the Lord by means of his affections, he is capable of being led according to all the laws of the Lord's Divine Providence; but not so if he is led by means of his thoughts; for the affections do not show themselves before the man, but the thoughts do so. The affections again produce thoughts, but the thoughts do not produce affections; it appears indeed as if the thoughts had this power, but it is a fallacy. And since the affections produce thoughts, they also produce everything belonging to man, because they constitute his life. This is also well known in the world. For if you keep a man in his own affection, you have him in bonds, and lead him where you please, and in this case one reason is of as much avail as a thousand; but if you do not keep him in his own affection, reasons are of no avail; for his affection, not being in harmony with them, perverts them, rejects them, or destroys them. The case would be similar if the Lord were to lead man by means of his thoughts rather than his affections, without the intervention of other means. Since also man is led by the Lord by means of his affections, it appears to him as if he thought freely from himself, as if he spoke also and acted in the same way. Hence then it is that the Lord does not teach man without the use of means, but by the employment of them, such, for instance, are those derived from the Word, from doctrines and preaching founded on the

Word, and from conversation and intercourse with others; for from these man thinks freely as if from himself.

Thirdly. *That man cannot in any other way be saved.* This follows both from what has been said respecting the laws of the Divine Providence, and also from the observation just made, that thoughts do not produce affections in man. For if man knew the whole contents of the Word, and the whole extent of the doctrines founded upon it, even to the arcana of wisdom which the angels possess, and moreover thought and spoke them, while his thoughts were still the concupiscences of evil, it would notwithstanding be impossible for him to be led out of hell by the Lord. Hence it is evident that if man were taught by influx from heaven into his thoughts, it would be like a man casting seed upon the highway, into water or snow, or even into fire.

70. Since the Divine Providence acts upon the affections, which belong to man's love and thence to his will, leading him in and from his own affection into another that has a near affinity with it, by means of freedom, but so imperceptibly that he is not at all aware of the mode in which it acts, and even scarcely knows that such a thing as a Divine Providence exists, the consequence is, that many men deny it, and confirm themselves in opposition to it. This arises from various causes which occur and are apparent in the world; such, for instance, as that the devices and artifices of the wicked are successful; that impiety prevails; that there is a hell; that there is a blindness of understanding in spiritual things, and so many heresies arising from it, each of which, deriving its origin from one head, spreads into congregations and nations, and thus becomes permanent. Such are Popery, Lutheranism, Calvinism, Melancthonism,

Moravianism, Arianism, Socinianism, Quakerism, Enthusiasm, and even Judaism; and amongst these are Naturalism and Atheism. Beyond the confines of Europe again, throughout several kingdoms, Mahometanism prevails as well as heathenism; the latter embracing various kinds of worship, and in some instances indicating a total absence of all worship. All men who do not reflect upon these subjects in accordance with divine truth, deny in their hearts that any Divine Providence exists; those who hesitate to assert this affirm indeed that a Providence exists, but that it is merely of a general character. Both the one and the other, when they are told that there is a Divine Providence operative in the most minute affairs of man's life, either withhold their attention altogether, or regard the subject with little interest. Those who pay no attention to it, cast it behind them, and go their way. Those again who bestow upon it some attention are also like men going their way, and yet turning round their faces merely to see whether there is really anything in what they are told; and when they see it, saying in their own minds, that such is the common report. Some even of these make this affirmation with their lips and not from the heart. Since then it is of importance that the blindness arising from ignorance, or the darkness occasioned by the absence of light, should be dispersed, we shall be permitted to see: I. That the Lord teaches no man without the use of means, but by such means as are within man's reach, derived from his hearing and sight. II. That the Lord nevertheless provides that man should be capable of being reformed and saved by means of the religion which he adopts from that source. III. That the Lord provides for every nation a universal medium of salvation.

71. 1. *That the Lord teaches no man without the use of means, but by such means as are within man's reach, derived from his hearing and sight.*

This follows from what was said above, to which we must add, that no immediate revelation is given but that which has been given in the Word; of this kind is that contained in the Prophets and Evangelists, and in the historical books. Such is its nature, that every man may be taught from it, according to the affections of his love, and the thoughts of his understanding derived from them. Very little, it is true, can they be taught who are not, with regard to their life, principled in good; but those who are so, can be taught much, for they are taught by enlightenment from the Lord. The nature of the enlightenment is as follows:—Light conjoined to heat enters by influx through heaven from the Lord. This heat, which is the divine love, affects the will, from which man derives his affection for good. This light again, which is the divine wisdom, affects the understanding, from which man derives the thought of truth. From these two sources—the will and the understanding—all things which belong to man's love and knowledge are affected, but those only which refer to the subject are called forth into exercise, and required to be present. Enlightenment is effected in this way by the Lord through the Word, everything in which, from the spiritual principle which it contains, is in communication with heaven, and the Lord enters, by influx through heaven, into that which is at the time the subject of man's contemplation. The influx is also continual and universal, extending in the case of every one to the most minute particulars. It resembles the heat and light proceeding from the sun of the world, which operate upon

all the collective and several objects that grow upon the earth, so that they vegetate according to the quality of their seed, and their reception of the sun's influence. What then must be the operation of that heat and light which proceed from the Divine Sun, and from which all things live! To be enlightened through heaven by the Lord, is to be enlightened through the Holy Spirit; for the Holy Spirit is the Divine Proceeding from the Lord as a sun, from whom heaven has its being. Hence it is evident that the Lord teaches the man who belongs to His church mediately through the Word, according to that love of his will which he acquires by means of his life; according also to that light of his understanding which he derives from his love, by means of his knowledge; and it is further evident that the teaching cannot be communicated in any other way, because this is the divine order of influx. This then is the reason that the Christian religion is divided into churches, and into heresies within them, generally and particularly. Those, on the other hand, who are not within the boundaries of the Christian world, nor in possession of the Word, are also taught in the same way; for they are taught by means of the religion which they have in place of the Word, and partly derived from it. The religion of the Mahometans is in some respects taken from the Word, of both the Old and New Testaments. In the case of others, their religion is derived from an ancient Word which was afterwards lost. With some, again, their religious belief has descended from the ancient church which was in possession of this ancient Word, and was, like the church in our day, divided into a number of sects. From these sources the religious tenets of several nations were derived; but in many instances they became, in process of

time, more or less idolatrous. They whose forms of worship are from this origin, are taught by the Lord mediately through their own religion, in the same way as Christians are taught through the Word. It is effected, as we have said, by the Lord through heaven, and thence by calling their will and understanding into exercise. But the enlightenment, by means of the forms of religion of which we have been speaking, is not like that derived from the Word. In the former case it resembles the evening when the moon shines with more or less brightness; but in the latter, it resembles the day when the sun shines with more or less brightness from the morning till mid-day. Hence the Lord's church extending throughout the whole world resembles, with regard to its light, which is the divine wisdom, the day from mid-day to evening, and till night; and, with regard to its heat, which is the divine love, the year from spring to autumn, and till winter.

72. II. *That the Lord nevertheless provides that man should be capable of being reformed and saved by means of the religion which he adopts from that source.* Throughout the whole world, where there is any religion, there are two parties to constitute it. These are God and man, for there must be conjunction between them. There are also two things which constitute this conjunction: the good of love, and the truth of faith; the former being derived immediately, but the latter mediately from God. It is again the former by which God leads man, and the latter by which man is led. This is the same thing as was said above. The truth of faith appears to man as if it were his own, because it is derived from the things which he acquires for himself as if from himself. God therefore conjoins Himself to man by means of the good of love,

and man conjoins himself to God by means of the truth of faith. Because such is the nature of this conjunction, the Lord accordingly compares himself to a bridegroom and a husband, and the church to a bride and a wife. The Lord continually enters by influx with the full good of love, though He cannot be conjoined to man in the full truth of faith, but only in that degree of it which man possesses, and this varies. The fulness may exist in a greater degree with those who live in countries possessed of the Word, and less fully with those who live where the Word is unknown; but still it varies both with the one and the other, according to their knowledge, and their life in agreement with it. Hence it is, that it may be greater in the case of those who have not the Word, than in the case of those who have it. The conjunction of God with man, and of man with God, is taught in the two Tables which were written with the finger of God, and are called the Tables of the Covenant, the Testimony and the Law. In the one is God, in the other man. These Tables are found with all nations with whom there is any religion. All nations know from the first Table, that God is to be acknowledged; that He is to be hallowed and worshipped. They know from the other Table, that stealing is not to be committed, either openly, or covertly by means of wicked devices; nor adultery, nor murder, either by the open violence of the hand, or by the secret hatred of the heart; nor false witness borne, either in the presence of a judge, or before the world; and further, that these crimes ought not to exist even in the will. Man knows from his Table the evils which are to be shunned, and in proportion as he knows them and shuns them, God conjoins him to Himself, and enables him from His Table to acknowledge

Him, to hallow Him, and to worship Him. He enables him further to put away evils from his will, and so far as he does so, to become acquainted with truths in their fulness. The two Tables are thus conjoined in man, the Table of God being set above the Table of man, and they are put as one into the Ark, and above it is the mercy-seat, which is the Lord; above the mercy-seat again are the two Cherubim, which are the Word and that which proceeds from it, and in the Word the Lord talks with man, as He did with Moses and Aaron between the Cherubim. Since then the conjunction of the Lord with man, and of man with the Lord, is produced by these means, it is evident that every one who is acquainted with them, and lives according to them, in agreement not only with the civil and moral law, but also with the Divine law, is saved; thus every one in his own religion whether he is a Christian, a Mahometan, or a heathen. And what is more, the man who embodies these principles in his life, from a religious motive, although in the world he knows nothing either of the Lord or of the Word, is in that state with regard to his spirit, that from his will he desires to be wise. He is therefore after death trained by the angels, and acknowledges the Lord; he also receives truths according to his affection, and becomes an angel. Every one of this description resembles a man who dies an infant; for he is led by the Lord, and brought up by the angels. Those who have no religious worship, in consequence of ignorance arising from their being born in this or that country, are also trained after death like infants, and according to their civil and moral life they receive the means of salvation. I have seen such persons, and at first they had not the appearance of men; but afterwards I saw them as men and heard them

speak sensibly in accordance with the commandments of the decalogue. To train such persons is the angels' inmost joy. From these observations it is now evident that the Lord provides that every man should be capable of being saved.

73. III. *That the Lord provides for every nation a universal medium of salvation.*

It is evident from what was said above, that man, in whatever religion he lives, is capable of being saved. For he is acquainted with the evils and the falsities arising from them, which are to be shunned, and when he shuns them, he becomes acquainted with the goods which are to be done, and the truths which are to be believed. The goods which he does and the truths which he believes, before he has shunned evils, are not goods and truths in themselves, because they are from man, and not from the Lord. The reason that before this they are not goods and truths in themselves is, that they have no life in man. The man who knows all the goods and truths that are possible to be known, and does not shun evils, knows nothing; for his evils absorb them and cast them out, and he becomes feeble in his understanding, not indeed in the world, but after his departure from it. When therefore any man, in any religion whatever, is acquainted both with the evils and the falsities arising from them, which he is to shun, and as he shuns them becomes acquainted with the goods which he is to do, and the truths which he is to believe, it is evident that a universal medium of salvation has been provided by the Lord, in the case of every nation possessing a religion. This medium exists in all its fulness with Christians; it exists also, though not in fulness, with Mahometans and heathens. All other points which form

the distinction between them, are either matters of ceremony, in themselves indifferent, or they are goods and truths which may be either done and believed or not, and man yet be saved. In each case man sees the quality of goods and truths, after evils are removed; the Christian seeing it from the Word, the Mahometan from the Koran, and the heathen from his religion. The Christian sees from the Word that God is one; that the Lord is the Saviour of the world; that all good and truth, in reality such, are from God, and nothing from man; that Baptism and the Holy Supper are of divine appointment; that there is a heaven and a hell; that there is a life after death; that the man who does good is admitted into heaven, but that the man who does evil is removed to hell. The Christian believes these things from a principle of truth, and does them from a principle of love, if he is not living in evil. All other points which are not in agreement with these and the decalogue, he is at liberty to omit. The Mahometan sees from the Koran, that God is one; that the Lord is the Son of God; that all good is from God; that there is a heaven and a hell; that there is a life after death, and that the evils forbidden in the decalogue are to be shunned; if he acts according to the latter, and believes the former, he is also saved. The heathen sees from his religion, that there is a God, that he is to be hallowed and worshipped, that good proceeds from Him; that there is a heaven and a hell; that there is a life after death; that the evils forbidden in the decalogue are to be shunned; if he acts according to the latter, and believes the former, he is saved. And because most of the heathen perceive God as a man, and the God-man is the Lord, therefore after death, when they are trained by the angels, they

acknowledge the Lord, and afterwards receive truths from him, of which they were before ignorant. That they have not the ordinances of Baptism and the Holy Supper, is no ground of condemnation; these ordinances being intended for those alone who are in possession of the Word from which the Lord is known; for they are the symbols of His Church, and the attestation and assurance that those who believe and live according to His commandments in the Word are saved.

74. Some observations shall now be made on the subject of spirits speaking with man. Many persons are under the belief that man may be taught by God by means of spirits speaking with him. But those who believe this, and foster the belief in their will, are not aware that it is connected with danger to their souls. Man is, as to his spirit, as long as he lives in the world, in the midst of spirits; but the spirits are not aware that they are near man, nor is man aware that he is in connexion with spirits. The reason is, that they are conjoined immediately as to the affections of the will, and mediately as to the thoughts of the understanding; for man thinks naturally, but spirits think spiritually; and further, natural thought and spiritual make one only by correspondences. It is this that prevents men and spirits from knowing anything of each other. But as soon as spirits begin to speak with man, they leave their own spiritual state and enter into man's natural state; and being then aware that they are with man, they conjoin themselves with the thoughts of his affection, and from them converse with him. They cannot enter into anything but man's natural state, for similar affection with the thought derived from it effects conjunction in all cases, but dissimilar affection causes separation. It is

from this circumstance that when a spirit speaks, he is in the same principles as the man with whom he speaks, whether those principles are true or false; and further, that he calls them into activity, and by means of his own affection conjoined to that of the man strongly confirms them. Hence it is evident that only similar spirits speak with man, or operate manifestly upon him; for manifest operation coincides with speech. For this reason none but enthusiastic spirits speak with enthusiasts; none but Quaker spirits operate upon Quakers; or Moravian spirits upon Moravians. The case would be similar with Arians, Socinians, and other sectarians. All spirits that speak with man were once men in the world, and were then of the same character. I have been enabled by repeated experience to know that such is the case. And what moreover is ridiculous is, that when a man imagines that the spirit speaking with him, or operating upon him, is the Holy Spirit, the spirit also himself believes that he is so. This is common in the case of enthusiastic spirits. The danger is thus evident to which a man is exposed who speaks with spirits, or manifestly perceives their operation. For he is ignorant of the quality of his own affection, whether it is good or evil, or with what other affections it is conjoined; and if he has a conceit of his own intelligence, the spirit humors every thought which proceeds from his affection. So also if any one has a partiality for certain principles fanned into a flame by any fire existing amongst those who are not in truths from any genuine affection, the consequences are similar. For, when a spirit from a similar affection humors a man's thoughts or principles, the one then leads the other, like the blind leading the blind, until they both fall into the ditch. The Pythonic diviners—that is, those

who were believed to be inspired by Apollo, the Pythian god—were formerly of this description; the Magi also in Egypt and Babel; and on account of their conversing with spirits, and the operation of the spirits upon them being openly felt, were both called wise. But it was by this means that the worship of God was converted into the worship of demons, and the church perished. Such means of intercourse were accordingly forbidden to the children of Israel on pain of death.

75. The case is otherwise with those whom the Lord leads. He leads those who love and will truths from Himself. They are enlightened when they read the Word, for the Lord is present in it, and speaks with every one according to his capacity. If persons of this description hear the speech which proceeds from spirits, as is also sometimes the case, they are not taught by it, but are led with such precaution, that in each case the man is still left to himself. For, as was before observed, every man is led by the Lord through his affections, and thinks from them, as if from himself, in freedom. If the case were otherwise, he would be incapable of reformation, and could not possibly be enlightened. Men are, however, enlightened in various degrees, each according to the quality of his affection, and his intelligence derived from it. They who are in the spiritual affection of truth are elevated into the light of heaven to such a degree that they perceive the enlightenment. I have been permitted to see this enlightenment, and from it to perceive distinctly that which proceeds from the Lord, and that which proceeds from the angels; that which proceeds from the Lord is written, but not so that which proceeds from the angels. I have, besides, been permitted to converse with the angels, as man converses with man, and also to

see the objects which are in heaven, and those which are in hell. The reason of this was, that the end of the present church is approaching, and the beginning of the New Church is at hand, which will be the New Jerusalem. It is necessary that it should be revealed to this church that the Lord governs the universe, both heaven and the world; that there is a heaven and a hell, and what is the quality of each; that men live also as men after death; in heaven, those who are led by the Lord, but in hell, those who are guided by themselves; that the Word is the Divine Principle itself of the Lord on the earth; and further, that the last judgment is accomplished, lest man should be for ever expecting it to take place in his own world; besides many other things relating to the light which is now arising after the darkness.

76. The tenth law of the Divine Providence is: *That man from his own prudence has led himself to eminence and opulence, when they lead astray, for he is led of the Divine Providence to such things as do not lead astray, but are serviceable with regard to eternal life; for all the dealings of the Divine Providence in relation to him regard what is eternal, because the life which is God, and from which man is man, is eternal.* There are two things which principally affect the minds (*animos*) of men, viz., eminence and opulence. The former originates in the love of glory and honors, the latter in the love of money and possessions. They principally affect the mind, because they specially belong to the natural man, and hence merely natural men have no other notion regarding them than that they are real blessings, which proceed from God, though they may possibly be curses, as may be clearly inferred from the fact, that they are found in the posses-

sion of the evil as well as of the good. The eminent and the opulent have been seen by me in the heavens, and also in the hells, and therefore, as has been observed, when eminence and opulence do not lead astray, they proceed from God; but when they do so, they are derived from hell. The reason that man does not in the world distinguish whether they are the gifts of heaven, or whether they are derived from hell, is, that they cannot be distinguished by the natural man separate from the spiritual; they may however be distinguished by the spiritual man in the natural, but even this with difficulty, because the natural man is so thoroughly taught from infancy to counterfeit the spiritual man. Hence it is, that he not only affirms, but can also persuade himself to believe, that the uses which he performs to the church, to his country, to society and his fellow-citizens, and thus to his neighbor, are really performed for their sakes, although probably the ends which he had in view in the performance of them were himself and the world. He is in this state of blindness because he has not put away evils from himself by means of any combat with them; for as long as they remain, he cannot from his spiritual principle see anything in his natural principle. He is like a man in a dream, who imagines himself awake, or like a bird of night, that regards the darkness as light. Such is the natural man, when the gate of heavenly light is closed; this light being the spiritual principle which enlightens him. Since then it is of the greatest moment that he should know whether eminence and opulence, the love of glory and honor, the love of money and possessions, are ends or means—because if they are the former, they are curses, but if the latter, they are blessings—we shall first treat of ends and means.

77. The end, the means or causes, and the effect, are also called the principal end, the intermediate ends, and the ultimate end. The latter are called ends, because the principal end, which is everything in them—both their esse and soul—produces them. The principal end is man's will's love, the intermediate ends are subordinate loves, and the ultimate end is the will's love existing as it were in its own effigy. Since the principal end is the will's love, it follows that the intermediate ends, because they are subordinate loves, are foreseen, provided, and produced, through the understanding; and that the ultimate end is the use foreseen, provided, and produced by the will's love, through the understanding; for everything that love produces is use. It is necessary to premise this, that the assertion just made may be understood, viz., that eminence and opulence may be blessings, and that they may also be curses.

78. Now since the end, which is man's will's love, provides or procures for itself, through the understanding, the means through which it may exist, the ultimate end, to which it progresses through the means, is the existing end; and since this end is use, it follows that the end loves the means, when they perform this use, and that, if they do not perform it, it does not love them, but rejects them, and through the understanding provides or procures for itself others. Hence the quality of the man is evident, whose principal end is the love of eminence, that is, the love of glory and honors; or the love of opulence, that is, the love of money and possessions; that he regards, for instance, all means as subservient to him for the attainment of the ultimate end, which is the existing love [*i. e.*, the love in possession of its object], and this is use to himself. Take as an example the priest

whose principal end is the love of money or possessions. His means are the ministry, the Word, his doctrine, his erudition, and his preaching founded upon them, and hence the instruction of the members of the church, their reformation and salvation. These means are estimated by him according to the end and for the sake of it, but still they are not loved—although in some cases they appear as if they were so—for opulence is the object of his love, because it is the first and the ultimate end, and this end is, as was observed, everything in the means. He alleges indeed that his will is that the members of the church should be instructed, reformed, and saved; but because he speaks of these objects, while he is at the same time influenced by opulence as an end, they form no part of his love; they are only the means of acquiring reputation and gain on their account. The case of the priest is similar, whose principal end is the love of pre-eminence over others; and if gain or honor is removed from the means, it will become apparent. The case is quite altered if the instruction, the reformation, and the salvation of souls, are the principal end, while opulence and eminence are the means; for the priest is then an entirely different character. In this case he is spiritual, while in the former case he was natural. In the former instance opulence and eminence are blessings, but in the latter they are curses. It may be shown by much experience derived from the spiritual world that the case is so. Many have been there seen and heard who affirmed that they had taught and written, and produced reformation, but when the end or their will's love was made apparent, it was then plain that they did all for the sake of themselves and the world, and nothing for the sake of God and their neighbor; that they even cursed the

one and injured the other. Such are those who are meant in Matthew vii. 22, 23; and in Luke xiii. 26, 27.

79. Let us take another example, in the case of a king, a prince, a consul, a governor, or an official, whose principal end is the love of rule, and the means all things connected with their own sway, and with the management and discharge of their office. The uses which persons of this kind perform, are not performed from any regard to the good of the kingdom, the commonwealth, the country, society, or their fellow-citizens, but for the sake of the delight of ruling, thus for the sake of themselves. Real uses are not in their estimation uses; their uses minister to their pride, and they perform them for the sake of appearance and distinction, without any real love for them; they extol them, and still treat them with contempt, just as a master does his slaves. I have seen such characters after death, and have regarded them with astonishment. They were devils amongst fiery devils; for the love of rule, when it is the principal end, is the very fire of hell. I have seen others also whose principal end was not the love of rule, but the love of God and their neighbor, which is the love of uses; and these were angels to whom was given dominion in the heavens. From these cases, again, it is evident that eminence may be either a blessing or a curse; that when it is a blessing, it is from the Lord, but when it is a curse, it is from the devil. The nature and quality of the love of rule, when it is the principal end, may be seen by every wise man, from that kingdom which is meant in the Word by Babel, in that it has set its throne in the heavens above the Lord, arrogating to itself all His power. Hence it has abolished the divine means of worship, which are

derived from the Lord through the Word, and in their stead has established such as are demoniacal, consisting in the adorations offered to men living and dead, to sepulchres also, to dead bodies, and to bones. This kingdom is described as Lucifer in Isaiah xiv. 4–24; those however who have exercised this dominion from the love of it, are designated by this name, but not so the rest.

80. Since the love of rule and the love of wealth universally prevail in the Christian world, and these loves are at the present day so deeply inrooted, that mankind are not aware that they in any case lead astray, it is therefore of importance that their true qualities should be described. They lead astray every man who does not shun evils on the ground that they are sins; for he who does not shun evils on this ground does not fear God, and therefore remains a natural man. And because the loves which belong to the natural man are the love of rule and the love of wealth, he therefore does not see, with any interior acknowledgment, the nature or quality of these loves in his own case. He does not see it unless he is reformed, and he is reformed only by means of combat against evils. It is believed that reformation is effected by means of faith; but the faith of God does not precede such combat. When man is reformed in this way, light then enters by influx from the Lord through heaven, imparting to him both the inclination and the power to see the quality of these loves, whether they rule or serve in his case, thus whether they are regarded in the first place, and thus form as it were the head; or whether they are regarded in the second place, and thus form as it were the feet. In the one case they lead astray and become curses; in the other, so far from leading

astray, they become blessings. I can solemnly affirm that all those with whom the love of rule occupies the first place are inwardly devils. This love is known from the gratification which it affords, for this gratification exceeds every other in the life of men. It is continually exhaled from hell, and the exhalation appears like the fire of a large furnace, kindling the hearts of men whom the Lord does not protect; for the Lord protects all who are reformed. The Lord notwithstanding leads even the former, but it is in hell; in the world however He leads them, though it is only by means of outward restraints, such as the fears produced by the penalties of the law, by the loss of reputation, of honor, of gain, and of the pleasures arising from them; and also by means of remuneration. But still He cannot lead them out of hell, because the love of rule does not admit of internal restraints, such as the fears which relate to God, and the affections which belong to goodness and truth—these being the means by which the Lord leads all who follow, both to heaven and in heaven.

81. We shall now make a few remarks on the subject that man is led of the Divine Providence to such things as do not lead astray, but are serviceable to him with reference to eternal life, for these things also refer to eminence and opulence. It may be shown that this is the case from what has been witnessed by me in the heavens. The heavens are divided into societies, in each of which there are the eminent and the opulent; the eminent being in such glory, and the opulent in such abundance, that the glory and the abundance of this world are, with respect to them, almost as nothing. All the eminent however are possessed of wisdom, and all the opulent of knowledge, because their eminence originates in their

wisdom, and their opulence in their knowledge. This eminence and opulence may be acquired in the world, both by those who are eminent and opulent in it, and also by those who are not so; for they are acquired by all who love wisdom and knowledge. To love wisdom is to love real uses, and to love knowledge is to love acquaintance with goodness and truth for the sake of these uses. When uses are loved in preference to self and the world, and acquaintance with goodness and truth is loved for the sake of these uses, they then occupy the first place, eminence and opulence the second. This is the case with all who are eminent and opulent in the heavens; from wisdom they regard the eminence, and from knowledge the opulence, in which they live, precisely as a man regards his garments.

82. The eminence and opulence of the angels of heaven shall be also described. There are in the societies of heaven superior and inferior governors, all arranged by the Lord, and placed in subordination to each other, according to their wisdom and intelligence. Their chief, who excels the rest in wisdom, dwells in the midst of them, in a palace so magnificent, that nothing in the world can be compared to it. Its architectural features are so astonishing that I can with truth assert that they cannot, even to a hundredth part, be described in natural language; for it is Art herself there realizing her own skill. In the interior of the palace are apartments and chambers, all the furniture and ornaments of which are bright with gold and various precious stones, and in such forms as can be imitated by no artist in the world, either in painting or sculpture. What again is marvellous is, that every individual thing, even to objects the most minute, is adapted for use. Every one who enters sees

the use for which they are designed, and perceives it too as if in each case it transpired through its own form. But no wise man remains long with his eye fixed upon the forms; he rather in mind contemplates the uses, because these gratify his wisdom. Around the palace are porticos, paradisiacal gardens, and smaller palaces, each in itself a heavenly spot clad in forms of beauty peculiar to itself. Besides these and many other magnificent objects, there are troops of attendant guards, every member of them clad in splendid garments. The subordinate governors enjoy similar magnificence and splendor, according to the degrees of their wisdom, and their wisdom again is according to the degrees of their love of uses. Such objects belong not only to those in authority, but also to the inhabitants, all of whom love uses, and perform them by means of various occupations. There are however but few things which it is possible to describe, while those which surpass description are innumerable. The latter, being in their origin spiritual, do not fall within the ideas of the natural man, and therefore not within any expressions of his language beyond these, that wisdom builds herself a habitation, making it suitable for herself, and that then everything which lies most deeply concealed in any science, or in any art, hastens to her assistance and does her bidding. This is now written, in order that it may be known that all things in the heavens also refer to eminence and opulence, but that there eminence is the eminence of wisdom, and opulence the opulence of knowledge; and that such are the objects to which man, by means of the Divine Providence, is led by the Lord.

83. We shall now make some observations concerning the uses by means of which men and angels attain wis-

dom. To love uses is the same thing as to love our neighbor, use in the spiritual sense being our neighbor. This may be seen from the fact, that every man loves another, not for his face and person, but for his will and understanding; for he loves the man who is sound in both these faculties, rather than the man who is faulty either in the one or the other. And because man is loved or not loved for these faculties, it follows that the neighbor is that property from which every one is a man, that is, his spiritual nature. If you were to place ten men before you, that you might select one from amongst them as your colleague in any office or matter of business, should you not examine them carefully, and select the one who came nearest* to your wishes with regard to the use which you required? This man then would be your neighbor in preferenee to the rest, and the object of your love. Or again, suppose you were to approach ten maidens for the purpose of making choice of one of them as your wife, should you not carefully examine the qualifications of each, and betroth, if she consented, the one who became the object of your affection? She would then be your neighbor in preference to the rest. Were you to say in your own mind, that every man alike is your neighbor, and therefore to be loved without distinction; in this case, a devil incarnate might be loved with as much affection as an angel in human form, or an abandoned woman equally with a chaste virgin. The reason that use is a man's neighbor

* The Latin term for neighbor is *proximus*, signifying *nearest;* for whatever is nearest to man is properly his neighbor. Since therefore the principle of good or use is nearer to him than anything else, it is pre-eminently his neighbor. This idea of proximity is not so fully suggested by the English term.—*Translator.*

is, that every man is valued and loved not for his understanding and will alone, but for the uses which he performs, or is able to perform, from them. Hence a man of use is a man according to his use; and a man of no use is a man who is in reality not a man; for of him it is said that he is useful for nothing. For, although such a man is tolerated in a civil community in the world, whilst he lives in accordance with his own principle, still, after death, when he becomes a spirit, he is cast out into a desert. Man is therefore of the same quality or character as his use. There are however manifold uses, which may be divided generally into heavenly and infernal. Heavenly uses are those which promote more or less the welfare of the church, of our country, of society, and of our fellow-citizen, and which do this more nearly or more remotely for the sake of such objects as ends. Infernal uses, on the contrary, are those which minister to self, and to such persons or objects as are connected with self; and when they do promote the welfare of the church, of country, of society, or of a fellow-citizen, it is not for the sake of them as ends, but for the sake of self as an end. It is nevertheless the duty of every one, from a principle of love, though not from self-love, to provide for himself and those dependent on him, the necessaries and requisites of life. When a man loves uses in the first place by doing them, and in the second place loves the world and himself, the former is then his spiritual principle, and the latter his natural; and in this case the spiritual bears rule, and the natural serves. Hence it is evident what the spiritual principle is, and what the natural. This is what is implied by the Lord's words in Matthew, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (vi. 33). The

kingdom of God is the Lord and His church; and His righteousness is spiritual, moral, and civil good; and every good which is done from the love of them is use. The reason that all things will then be added is, that, when use occupies the first place, the Lord, from whom all good is derived, occupies the first place, and bears rule, and bestows everything that conduces to eternal life and happiness. For, as has been observed, all things which relate to the Divine Providence of the Lord with man, regard what is eternal. The all things which will be added are here spoken of with reference to food and clothing; because by food is meant everything internal which nourishes the soul, and by clothing, everything external which, like the body, clothes it. Everything internal refers to love and wisdom, and everything external to opulence and eminence. From these observations it is now evident what is implied by loving uses for the sake of uses, and what the uses are from which man derives wisdom—that wisdom, from which, and according to which, every man possesses eminence and opulence in heaven.

84. Since man was created to perform uses, and that is, to love his neighbor, therefore all men, however numerous they are, who enter heaven, have to perform uses. According to uses and the love of them, the inhabitants of heaven enjoy all their delight and blessedness, and heavenly joy is derived from no other source. He who believes that this joy is conferred in a state of idleness is much deceived; for no idle person is tolerated even in hell, its inhabitants being in work-houses, and under a judge, who sets his prisoners the different kinds of work which they are every day to perform. To those who do not perform their work, neither food nor clothing

is given, but they stand hungry and naked, and in this way they are driven to it. The difference is, that in hell uses are performed from fear, but in heaven from love, and it is not fear but love that imparts joy. The angels are however permitted to vary their occupations in different ways, in company with others, and this produces recreations which are also uses. I have been permitted to see several things in heaven, as well as in the world, and in the human body, and at the same time to ponder over their uses, when it has been revealed to me, that everything in them, great as well as small, was created from use, in use, and for use; and that the part in which the ultimate conducing to use ceases, is separated as noxious, and as it were condemned and cast out.

85. Some observations shall now be made respecting the life of animals, and afterwards respecting the soul of vegetables. The whole world and all the collective and several objects which it contains, derived their existence, and still subsist from the Lord, the Creator of the universe. There are two Suns, the sun of the spiritual world, and the sun of the natural; the former is the divine love of the Lord; the latter is pure fire. From the sun which is divine love the whole work of creation began, and through the sun which is fire it was brought to completion. Everything again which proceeds from the former of these suns is called spiritual, but everything which proceeds from the latter, natural. That which is spiritual from its origin has life in itself, but that which is natural from its origin has no life in itself; and because from these two sources of the universe all things which are contained in both worlds derived their existence, and still subsist, it follows that the spiritual and the natural exist in every created object in this world; the spiritual

being as the soul, and the natural as the body; or the spiritual as the internal, and the body as the external; or the spiritual as the cause, and the natural as the effect. Every wise man is aware that these two things cannot in any case whatever be separated; for if you separate the cause from the effect, the effect perishes; or if you separate the internal from the external, the latter perishes, just as if you were to separate the soul from the body. It has not been hitherto known that there is this conjunction in all the several objects of nature, even in the most minute of them; and the reason that it is not known arises from the ignorance which prevails regarding the spiritual world, the sun, the light and heat there, and also from the insanity of sensual men, in ascribing all things to nature, and seldom anything but creation in general to God, although there neither is nor can be, in nature, anything whatever in which there is not a spiritual principle. In what follows will be shown the existence of this principle, and the mode of its existence, in all the collective and several objects which are contained in the three kingdoms of nature.

86. From the subjects and objects of the three kingdoms of nature, which embrace all things in the world, the following point may be illustrated and confirmed:—that the spiritual principle is united with the natural, in all the collective and several parts of the world, in the same way as the soul is united with the body, in all its collective and several parts; or as the efficient cause is with the effect, in all its collective and several parts; or as the internal producing principle is with its own produce, in all its collective and several parts. That there is such a union of spiritual and natural things in all the

collective and several subjects and objects of the animal kingdom, is evident from the wonderful facts which have been observed by learned men and societies, and submitted to the examination of those who love to investigate causes. It is a generally known fact that animals of every kind, great and small, both those which walk or creep upon the earth, and those which fly in the air or swim in the waters, know from an innate and implanted principle called instinct or nature, how their species must be propagated, and their young after birth be brought up and fed, as well as the kinds of food suitable for them. They know again, in each case, their proper food from its mere appearance, smell, or taste, and where it must be sought for and collected. They know further their own dwellings and places of resort, where also their companions and mates are to be found from hearing the sound of their voice, and according to any variation in its tone they are acquainted with their wants. The knowledge of such things regarded in itself is spiritual, as well as the affection from which it proceeds; the clothing of them both being derived from nature, and their production also through her means. An animal is moreover precisely like man as to the organs, the members, and the viscera of the body: like man it has eyes, and thence sight; ears, and thence the sense of hearing; nostrils, and thence the sense of smell; a mouth and tongue, and thence the sense of taste; the cuticular sense also with all its variety throughout every part of the body. With regard again to the interiors of its body, it has similar viscera; two brains, a heart and lungs, a stomach, liver, pancreas, spleen, mesentery and intestines, with all the other organs necessary for producing chyle and blood, and re-purifying the system, besides the organs of sepa-

ration and generation. It resembles man further with regard to its nerves, blood-vessels, skins, cartilages, and bones; and such is the resemblance, that man with regard to these points is an animal. That all these things in man have a correspondence with the societies of heaven, has been shown in many particulars in the *Arcana Celestia;* consequently they are also similar in the case of animals. From this correspondence it is evident that the spiritual acts upon the natural, and by means of it produces its own effects, as the principal cause acting by means of its instrumental cause. These are however merely general signs bearing witness to the conjunction which exists in this kingdom.

87. The particular signs bearing similar testimony are still more numerous and striking, and with some species of animals they are such that the sensual man, whose thoughts originate in matter alone, places the powers which belong to the inferior animals upon a footing of equality with those which belong to man. From his infatuated intelligence he concludes, that their states of life are similar even after death, alleging that if he lives, they live; or if they die, he dies also. The signs which bear this testimony, and still infatuate the sensual man are, that in the case of some animals there appear similar prudence and cunning, similar connubial love, similar friendship and as it were charity, similar probity and benevolence; in a word, a moral nature similar to that which exists in man. Dogs, for example, from a genius innate in them, as if from a sort of mental power, know how to keep faithful watch; from a hint of their master's affection they are as it were acquainted with his will; from perceiving the scent of his footsteps or his clothes, they can trace him out; they know the bearings of the

country in which they live, and speedily find their way home, even though it lies through pathless tracts, or in the midst of dense forests. From these and other traits of a similar kind the sensual man concludes, that the dog is endowed with knowledge, intelligence, and wisdom. Nor is this to be wondered at, when he ascribes these powers in the case of the dog as well as in his own case to nature. It is otherwise with the spiritual man; he sees clearly that there is some spiritual principle which leads in all these instances, and that it is in union with the natural. Particular signs again are observable in birds: they know how to build their nests, to lay in them their eggs, to sit upon them, to hatch their young, and afterwards, from that affection which exists between parents and offspring, to provide them with warmth under their wings, and food from their bills, until they are fledged and provided with wings, when they too, without any instruction, are found to be possessed of all their parents' knowledge, deriving it from that spiritual principle which forms their soul—the soul from which they provide for themselves. Particular signs again are the contents of the egg, in which lie concealed the rudiments of the new bird, encompassed with every element ministering to the formation of the fetus, from its beginnings in the head to the full contexture of all the parts of the body. Can such a provision be made by nature? For this process involves not only being produced, but also being created; and nature does not create. What has nature to do with life, but that life may be clothed from it and come forth, presenting itself to view in form as an animated being? Amongst the particular signs bearing the same testimony are caterpillars. When they are about to undergo a change of form, they enclose

themselves as it were in a womb, that they may have a second birth. In this state they are changed into nymphs and chrysalises, and after the necessary labor and time they emerge into beautiful butterflies, and soar into the air as their heaven, where male and female sport together, as married partners with each other. They now feed upon odoriferous flowers, and lay their eggs, thus making provision that their species may live after them. The spiritual man sees that this rivals his own re-birth, and is a representative type of his own resurrection, and thus is spiritual. Signs still more striking are observable amongst bees. They have a form of government analogous to those amongst men. They construct themselves cells of wax, according to the rules of art, in a regular series, and provided with convenient passages through which to come and go; they then fill them with honey collected from the flowers. They appoint over themselves a queen, from whom, as from a common parent, their offspring is to proceed. She dwells above her people in the midst of her attendant bees, which, when she is about to become a mother, follow her with a promiscuous crowd in their train, as she goes from cell to cell, laying in each her little egg. She does this without intermission until the matrix is exhausted, when she returns home, and repeats again and again the same process. Her attendants, which are called drones, performing no other use than waiting, as so many domestics upon one mistress, and possibly inspiring her with something of amatory desire, but assisting in no labor, are then considered useless, and therefore that they may not invade and consume the substance and labors of others, they are dragged out and stripped of their wings. In this way the bees clear their communities of their indolent mem-

bers. Afterwards again, the new offspring, when they have attained their growth, are commanded by the general voice, which is heard as a loud humming, to take their departure and to seek shelter and food for themselves. They therefore depart, and, collecting into a swarm, establish a similar order of things in a hive of their own. These and many other particulars, which have been observed and published by persons devoted to investigations of this kind, are not unlike the forms of government, which have been established and arranged in kingdoms and republics by the intelligence and wisdom of man, according to the laws of justice and judgment. Like men again, the bees, as if they were aware of the approach of winter, lay up a store of provisions for it, that they may not at that season die of want. Who can deny that such indications of intelligence as these are spiritual in their origin? Or can similar indications of it be possibly derived from any other origin? They are all of them to me arguments and proofs of a spiritual influx into natural objects, and I am thoroughly astonished how facts of this kind can be regarded as arguments and proofs of the operation of nature alone, as they are by some men who are infatuated by their own self-derived intelligence.

88. No one can understand the nature and quality of the life which the beasts of the earth, the birds of heaven, and the fishes of the sea enjoy, unless he is also acquainted with the nature and quality of their soul. It is a fact well known that every animal has a soul, for all animals live, and life is the soul, for this reason they are also called in the Word living souls. It cannot be better known from any other source than the spiritual world, that the soul in its ultimate form, which is cor-

poreal, such as it appears before the natural sight, is an animal. For in the spiritual world, just as in the natural, there are seen beasts, and birds, and fishes of every kind, and in form so similar, that they cannot be distinguished from those in the natural world. But the difference is, that in the spiritual world they have an apparent existence from the affections of the angels and spirits, so that they are appearances of affections. For this reason they also disappear as soon as the angel or spirit departs, or his affection ceases. Hence it is evident, that their soul consists of nothing else; and consequently that there are as many genera and species of animals in existence, as there are genera and species of affections. It will be seen in what follows that the affections, which are represented by animals in the spiritual world, are not interior spiritual affections, but exterior, which are called natural; and further, that there is not a hair or a thread of wool on any beast, not the filament of a quill or feather upon any bird, not the apex of a scale or fin upon any fish, that is not formed from the life of their soul, and thus that is not derived from the spiritual clothed with the natural. But some remarks shall first be made with respect to the animals which appear in heaven, in hell, and in the world of spirits, which is intermediate in relation to them.

89. Because the whole heaven, the whole hell, and the whole world of spirits are each divided into societies, and the societies are arranged according to the genera and species of affections, as was just observed, therefore one genus of animals with its species appears in one society, and another in another, and thus all the genera with their species included. In the societies of heaven appear the gentle and clean animals; in the societies of hell, the

savage and unclean beasts; and in the world of spirits beasts of an intermediate kind. They have been frequently seen by me, and from their appearance I have been enabled to learn the quality of the angels or spirits that were there; for all these are known from the appearances which are near them and around them, their affections also from various objects, as well as from the animals. There have been seen by me in the heavens lambs, sheep, and goats so similar to those in the world that there is no difference whatever between them; turtle-doves also and pigeons, birds of paradise, and many others beautiful in form and color; fishes too in the waters, but these were in the lowest parts of heaven. In the hells, on the other hand, there are seen dogs, foxes, wolves, tigers, swine, and mice, and many other kinds of savage and unclean beasts, besides poisonous serpents of many species, crows also, owls and birds of night. But in the world of spirits are seen camels, elephants, horses, asses, oxen, stags, lions, leopards, and bears; eagles also and kites, magpies, peacocks, and quails. There are also seen compound animals, such as were seen by the prophets and are described in the Word, as in the Rev. xiii. 2, and elsewhere. Since there is such a resemblance between the animals that appear in that world and those in this, that they cannot be at all distinguished, and since they derive their existence from the affections of the angels of heaven, or from the lusts of the spirits of hell, it follows that natural affections and lusts are their souls, and that these being clothed with a body are animals in a corresponding form. But what affection or lust forms the soul of this or that animal, be it a beast or a wild beast of the earth, a bird of the day or of the night, a fish of limpid water or foul, it does not

belong to this place to explain. Animals are frequently mentioned in the Word, and they have there a signification according to their souls. The signification of lambs, sheep, she-goats, rams, kids, he-goats, steers, oxen, camels, horses, asses, stags, and also of some birds, may be seen explained in the *Arcana Celestia.*

90. Having premised these observations, we shall now explain what the soul of beasts is. The soul of beasts regarded in itself is spiritual; for affection, of whatever kind it is, whether good or evil, is spiritual; for it is a derivation from some love, and derives its origin from the light and heat which proceed from the Lord as a sun, and whatever proceeds from that source is spiritual. It is evident from what was before said on the subject of evil loves and the insane lusts originating in them, belonging to infernal genii and spirits, that evil affections which are called concupiscences are also from that source. Beasts and wild beasts, the souls of which are similar evil affections, such as mice, poisonous serpents, crocodiles, basilisks, vipers, and the like, with the various noxious insects, were not created from the beginning, but originated with hell in ponds, marshes, rank and fetid waters, and where there are cadaverous and filthy effluvia, with which the malignant loves of the infernal societies communicate. I have been permitted to know by experience, that a communication between such objects exists. There is again inherent in all that is spiritual a plastic force, where there are homogeneous exhalations in nature present, and there is also a propagative force, for it forms not only the organs of sense and motion, but also those of prolification, by means of wombs or eggs. But at the beginning, useful and clean beasts alone were created, the souls of which are good

affections. It must, however, be borne in mind that the souls of beasts are not spiritual in the degree in which the souls of men are so, but they are spiritual in an inferior degree; for degrees of spiritual things exist. The affections also of the inferior degree, although regarded according to their origin they are spiritual, must still be spoken of as natural, and that because they resemble the affections of the natural man. There are in man three degrees of the natural affections, and in like manner there are three degrees of the lower animals. In the lowest degree are the insects of various kinds; in the higher degree are the fowls of heaven; and in the degree still higher are the beasts of the earth, which were created from the beginning.

91. The difference between men and beasts is like that between waking and dreaming, or between light and shade. Man is spiritual, and at the same time natural; a beast, on the other hand, is not spiritual, but natural. Man possesses a will and an understanding, his will being the receptacle of the heat of heaven, which is love; and his understanding being the receptacle of the light of heaven, which is wisdom. A beast, on the other hand, has neither will nor understanding; but instead of the former it has affection, and instead of the latter, knowledge. The will and the understanding in man can act as one, and they can also act not as one; for man can from his understanding think that which has nothing to do with his will, and that even to which his will is opposed; he can, on the other hand, will that which he does not think. With a beast, again, affection and knowledge make one, and cannot be separated; for its knowledge is limited to its affection, and its affection is according to its knowledge. And since the two facul-

ties, which are called knowledge and affection, cannot in the case of a beast be separated, therefore it is that a beast has been unable to destroy the order of its life, and is born into all the knowledge which belongs to its affection. The case is otherwise with man. His two faculties of life, which are called understanding and will, can, as we have observed, be separated; therefore it is that he had power to destroy the order of his life, by thinking in opposition to his will, and by willing in opposition to his understanding, and that by this means he also destroyed it. Hence it is that he is born into mere ignorance—that out of it he may be introduced into order through the various grades of knowledge, by means of the understanding. The order into which he was created is to love God above all things, and his neighbor as himself, and the state into which he came, after he had destroyed this order, is that of loving himself above all things, and the world as himself. And since he has a spiritual mind, which, being above his natural mind, has the power of contemplating such subjects as belong to heaven, to the church, and also to civil society so far as regards its morals and laws; and since these subjects refer on the one hand to the goods and truths which are called spiritual, moral, and civil—besides the natural goods and truths belonging to the various grades of knowledge—and on the other hand, to their opposites, which are falsities and evils, therefore it is that man has the power not only of thinking analytically, and thence drawing his conclusions, but also of receiving influx through heaven from the Lord, and of becoming intelligent and wise. No beast is capable of this; because its knowledge, not being derived from any understanding, is the knowledge which originates in

affection—that affection which constitutes its soul. This knowledge originating in affection exists in everything spiritual, because the spiritual principle, proceeding from the Lord as a sun, is light united to heat, or wisdom united to love; the knowledge also originates in wisdom, and the affection in love, in the degree which is called natural. And since man has both a spiritual mind and a natural mind, the former being above the latter, and of such a nature that it has the capacity of contemplating and loving truths and goods in every degree, either in conjunction with the natural mind, or separately from it, it follows that his interiors, which belong to both minds, are capable of being elevated by the Lord to a conjunction with Himself; hence it is that every man lives for ever. This is not the case with the beast; it does not rejoice in the possession of any spiritual mind, though it has a natural one; therefore it is that its interiors, which originate merely in knowledge and affection, cannot be elevated by the Lord or conjoined with Him; and therefore it does not live after death. A beast is indeed led by a kind of spiritual influx falling into its soul, but its spiritual principle being incapable of elevation can only be determined downwards. This principle, therefore, is capable of regarding only such things as belong to its affection, referring merely to nourishment, habitation, and propagation—and of becoming acquainted with them by means of sight, smell, and taste. Man again, by virtue of his spiritual mind, has the capacity of thinking rationally; he therefore has the faculty of speech; for speech belongs to thought derived from understanding, which is capable of seeing truths in a spiritual light. A beast, on the other hand, which has no thoughts derived from understanding, but merely

knowledge derived from affection, can only utter sounds, varying this expression of its affection according to its appetites.

92. We shall now make some observations respecting the vegetable kingdom, and the soul connected with it, which is called the vegetative soul; since it is not known in the world that this soul also is spiritual. By the vegetative soul is meant the conatus or effort to produce a vegetable from seed, through all the progressive stages, to new seeds, and by this means to multiply itself to infinity, and propagate itself for ever. For there is in every vegetable an idea as it were of the Infinite and Eternal; since one seed might be multiplied for a number of years so as to fill the whole earth, and propagated also from seed to seeds in endless succession. This power, associated as it is with the wonderful process of growing from a root into a shoot, then into a stalk, next into branches, leaves, flowers, and fruits, until the plant arrives at new seeds, is not a natural, but a spiritual power. In a similar manner again is this spiritual power evinced by the resemblance which vegetables bear in many respects to the objects belonging to the animal kingdom. That they exist, for instance, from seed; that there is in them as it were a prolific principle; that they produce a plant as their infant, with the stalk as its body, the branches as its arms, the summit as its head, the barks as its skins, and the leaves as its lungs; that they reach a state of adolescence in the course of years; that they then bloom like maidens before their nuptials, and afterwards, causing as it were their wombs or eggs to expand, they bring forth fruits as their offspring; that there are in these again new seeds, from which, as in the animal kingdom, new pro-

pagations of the same species or family are produced. These and many other particulars observed by botanists, who have traced a parallel between these two kingdoms, indicate that the conatus or effort to produce such results does not originate in the natural world, but in the spiritual. From the sequel it will be seen, that the living force, as the principal cause, is spiritual; while the dead force, as the instrumental cause, is natural.

93. The mode in which the spiritual principle enters by influx into vegetables and acts upon them, producing the conatus, effort, or act, of which we have been speaking, cannot be comprehended by any understanding unless the following propositions are first explained:—

I. That nothing in nature exists or subsists but from a spiritual origin, and by means of it.

II. That nature in itself is dead, having been created in order that that which is spiritual may be clothed from it with forms to serve for use, and thus may terminate.

III. That there are two general forms, the spiritual and the natural; the spiritual, such as that which belongs to animals; and the natural, such as that which belongs to vegetables.

IV. That there are three forces inherent in everything spiritual; the active, the creative, and the formative.

V. That vegetables and animals also—both those which appear in heaven, and those which appear in the world—exist from a spiritual origin, by means of these forces.

VI. That both—animals and vegetables—have the same origin, and thence the same soul; the only difference being in the forms into which the influx is received.

VII. That this origin is from use.

94. I. *That nothing in nature exists or subsists, but from a spiritual origin, and by means of it.*

The reason of this is that nothing can exist except from something else, and this lastly from Him, who is and who exists in Himself, and He is God; therefore also God is called esse and existere—Jah from esse, and Jehovah from esse and existere, in Himself. The reason that nothing in nature exists but from a spiritual origin is, that there cannot be anything in existence unless it has a soul, all that which is essence being called soul; for that which has not in itself an essence, does not exist —it is a nonentity; because there is no esse from which it can derive existence. Such is the case with nature; its essence, from which it exists, being the spiritual origin or principle, because this possesses in itself the divine esse, and also the divine force—active, creative, and formative—as will be evident from what follows. This essence may also be called soul, because all that is spiritual lives; and when that which is alive acts upon that which is not so, upon that, for instance, which is natural, it causes it either to live as if from itself, or to derive from it something of the appearance of life; the former is the case with animals, the latter with vegetables. The reason that nothing in nature exists but from a spiritual origin or principle is, that no effect is produced without a cause; whatever exists in the form of an effect proceeds from a cause, that which does not proceed from a cause being separated. Such is the case with nature; all the several and most minute objects belonging to it are effects produced from a cause, which is prior, interior, and superior to it, and proceeding immediately from God. For since there exists a spiritual world, which is prior, interior, and superior, to the natural world, there-

fore all that belongs to the former is cause, and all that belongs to the latter is effect. The existence indeed of one thing from another is also progressive in the natural world, but this is by means of causes proceeding from the spiritual world; for where the cause of an effect is, there also is to be found the cause of an efficient effect. For every effect becomes an efficient cause in successive order, until it reaches the ultimate, where the effective force stops. But this is continually accomplished from the spiritual principle in which alone this force exists; this therefore is the reason that nothing in nature exists but from a spiritual origin or principle, and by means of it. There are in nature two mediate causes, through which every effect, whether production or formation, is derived. These mediate causes are light and heat; the former modifying substances, the latter stimulating them to action, the power in each case proceeding from the presence of the sun in them. The presence of the sun which is apparent as light, produces an activity of all the forces or substances of every individual thing, according to the form in which it exists from creation—this is modification. The presence of the sun again, which is perceptible as heat, expands all individual things, producing an active and efficient force, according to their form, by calling forth into action the conatus or effort of which they are possessed from creation. This conatus, which by means of heat becomes a force acting even in the smallest forms of nature, is from a spiritual origin or principle acting within them and upon them.

95. II. *That nature in itself is dead, having been created in order that that which is spiritual may be clothed from it with forms to serve for use, and thus may terminate.*

Nature and life are two distinct things; nature deriv-

ing its beginning from the sun of the world, and and deriving its beginning from the sun of heaven. The sun of the world is pure fire, and the sun of heaven pure love; that which proceeds from the former is called nature, but that which proceeds from the latter is called life. That which proceeds from pure fire is dead, but that which proceeds from pure love is alive; hence it is evident that nature in itself is dead. That nature serves as a covering for that which is spiritual, is evident from the souls of beasts, which are spiritual affections, being clothed from materials in the world, it being well known that their bodies are material; so also the bodies of men. The reason that the spiritual can be clothed from the material is, that all the objects which exist in nature, whether they belong to atmosphere, to water, or to earth, are, as to every individual of them, effects produced from the spiritual as a cause. The effects again act as one with the cause, and are in complete agreement with it, according to the axiom, that nothing exists in the effect that is not in the cause. But the difference is, that the cause is a living force, because it is spiritual, while the effect derived from it is a dead force, because it is natural. From this it is, that there are in the natural world such objects as are in complete agreement with those which exist in the spiritual world, and that the former can be suitably conjoined with the latter. Hence then it is, that it is said that nature was created that the spiritual may be clothed from it with forms to serve for use. That nature was created that the spiritual may be terminated in it, follows from what has been already said, that the objects in the spiritual world are causes, while those in the natural world are effects, and effects are limits. Where there is a first principle there will in

all cases be an ultimate; and since all that is intermediate from the first principle co-exists in the ultimate, the work of creation is perfected in ultimates. It was for the sake of this end that the sun of the world was created, and by its means nature, and lastly the terraqueous globe, that in it there might be ultimate material substances, in which all that is spiritual might terminate, and creation rest. Other ends were, that the work of creation might there be fixed and lasting—a result which is produced by the successive generations of men and animals, and the continual germinations of vegetables; and that all things should from them return to their First Source—a result which is produced by means of man. That intermediates co-exist in ultimates is evident from the axiom, that there is nothing in the effect that is not in the cause, this being the case—from the continuity of causes and effects—from the First Source to the ultimate.

96. III. *That there are two general forms, the spiritual and the natural; the spiritual, such as that which belongs to animals; and the natural, such as that which belongs to vegetables.*

It is in accordance with this proposition that all things belonging to nature, except the sun, the moon, and the atmospheres, form the three kingdoms, the animal, the vegetable, and the mineral; and that the mineral kingdom is merely the store-house in which are contained, and from which are taken, the substances which compose the forms of the animal and vegetable kingdoms. The forms of the animal kingdom, which are in one word called animals, are all in accordance with the flux of spiritual substances and forces. And this flux, from the conatus or effort which is inherent in the forms, has a

tendency to the human form, and all its collective and several parts, from the head to the foot; it thus has a tendency to produce the organs of sense and motion, and also those of nutrition and propagation. Hence it is that the whole heaven is in the human form, that all the angels and spirits there, and all the men on earth are so also; and further, that all beasts, birds, and fishes, have a tendency to it, for they all have similar organs. This animal form derives the conatus or effort to produce such results from the First Being, from whom all things exist, and who is God in that He is Man. This conatus or effort and the consequent tendency of all the spiritual forces cannot exist from any other source; for it exists in the greatest things and in the least, in first principles and in last, in the spiritual world and thence in the natural; but with a difference of perfection according to degrees. The other form, again, which is the natural form, and to which all vegetables belong, derives its origin from the conatus, and the flux originating in it, of the natural forces, which consist of atmospheres, and are called ethers. For in these the conatus is according to the tendency in the spiritual forces to the human form, and according to their continual operation upon the natural forces, and through these upon the material substances of the earth, of which the vegetables are composed. That such is the origin of the natural form is plain from what was said above, that there is in vegetables an evident resemblance to the animal form. That all things in nature join in the effort to realize this form, and that the ethers have the tendency to produce it impressed upon them, and thus engrafted in them, from a spiritual source, is evident from many circumstances; for instance, from the universal vegetation found on the sur-

face of the whole earth; from the vegetation again of minerals into forms of this kind in mines, wherever an aperture is found, as well as from the vegetation of chalk-like substances into corals at the bottom of seas, and even from the forms of the snow-flakes, which seem to emulate those of vegetable life.

97. IV. *That there are three forces inherent in everything spiritual; the active, the creative, and the formative.*

1. The existence of *the active force* is plain, because that which is spiritual proceeds from the first source of all forces, which is the sun of heaven, and this is the divine love of the Lord; and since love is the essential agent, the living force, which is life, proceeds from it.

2. *The creative force* is that which produces causes and effects from the beginning to the end, extending from the First Principle, through intermediates, to the last. The First Principle is the essential sun of heaven, which is the Lord; intermediates are things spiritual, in the next place things natural, and then things terrestrial, from which lastly the productions are derived. And since this force in the creation of the universe extended from the First Principle to the last, therefore it still extends in the same way, in order that the productions may be continual; for otherwise they would cease. For that which is first continually regards as an end that which is last; and unless the First Principle provided for the last continually from itself, through intermediates, according to the order of creation, all things would perish. Wherefore the productions, which are chiefly animals and vegetables, are the continuations of creation. It matters not that these continuations are effected by means of seeds; it is still the same creative force which produces.

It is stated on the experience of some persons that there are even certain seeds of new species still coming forth into existence.

3. *The formative force* is the ultimate force from ultimates; for it is the force which produces animals and vegetables from the ultimate substances of nature collected in the earth. The forces inherent in nature from its origin, which is the sun of the world, are not living but dead forces. They are not unlike the forces of heat in man and animal, which keep the body in such a state, that the will by means of its affection, and the understanding by means of its thought, which are spiritual, may enter by influx, and perform in it their own operations. They are again not unlike the forces of light in the eye, which merely cause the mind, which is spiritual, to see by means of its own organ; since it is not the light of the world that sees, but the mind by means of the light of heaven. It is the same with vegetables. The man is much deceived who believes that the heat and light of the sun in the world operate further than to open and dispose the properties of nature to receive the influx from the spiritual world.

98. v. *That vegetables and animals also—both those which appear in heaven, and those which appear in the world—exist from a spiritual origin, by means of these forces.*

The reason that these also exist in heaven is, that these forces are inherent in that which is spiritual, in the greatest things and in the least, in first principles and in ultimates; thus in that which is spiritual both in heaven and in the world, its first beginnings being in the former, its ultimate developments in the latter. For there are degrees of spiritual things, and every degree is distinct

from another, a prior or higher degree being more perfect than that which is posterior or lower. This may be shown from the light and heat in the heavens, and from the wisdom of the angels derived from them. The light in the highest or third heaven, from being of a flaming quality, is so bright that it surpasses a thousand times the mid-day light of the world. In the middle or second heaven there is a light less clear, but still it surpasses a hundred times the mid-day light of the world. In the ultimate or first heaven there is a light similar to the mid-day light of the world. There are also degrees of heat, which in heaven is love, and according to them the angels possess their wisdom, intelligence, and knowledge. All that is spiritual belongs to the light and heat which proceed from the Lord as a sun, and from them wisdom and intelligence are derived. There are also as many degrees of spiritual things existing beneath the heavens, or in nature, which are lower degrees. This may be apparent from the natural mind of man, from his rationality also, and his sensuality. Rational men are in the first degree, sensual men in the last, and some are in the intermediate; all the thought, moreover, and affection of the natural mind are spiritual. These three forces, the active, the creative, and the formative, are inherent in that which is spiritual, in every degree of it, but with a difference of perfection. But since there is nothing but has its own ultimate, in which it terminates and stops, so also has the spiritual; its ultimate being on the earth, in its lands and in its waters. From this ultimate again the spiritual produces vegetables of every kind—from the tree to the blade of grass—and in these it remains, manifesting itself merely in that kind of resemblance to living beings, of which we have treated above.

99. We shall now make a few observations respecting the vegetables in heaven; the animals there having been treated of above. There are in the heavens, as on the earth, vegetables of every kind and species. There are there even those which are not found on the earth; for there are compounds of genera and species, with infinite variation also. This property they derive from their origin, of which we shall speak below. The genera and species of vegetables again differ in the heavens, like the genera and species of the animals there, of which we have treated above. There appear there, according to the degrees of light and heat, paradisiacal gardens, groves, fields, and plains, and in them shrubberies, lawns, and beds of flowers. In the inmost or third heaven especially, there are groves of trees, the fruits of which distil with oils; there are beds of flowers, from which fragrant odors are diffused around, and in the seeds of which there are delicious flavors arising from their fragrance, and the oil which they contain; grass-plots too which abound with similar perfumes. In the middle or second heaven there are also groves of trees, the fruits of which distil with wines; and beds of flowers from which exhale delightful odors, and the seeds of which possess a variety of delicate flavors; grass-plots likewise of a similar kind. In the lowest or first heaven there are similar objects to those in the inmost and middle heavens, but with a difference in the delights and charms which they possess, according to their degrees of light and heat. There are also in the inmost heaven fruits and seeds of pure gold; in the middle heaven the same objects are of silver; and in the lowest, of copper; there are also flow ers formed of precious stones and crystals. All these are productions springing forth from the earth there, for

there is earth there as in the world of nature, though its productions are not from seed that is sown, but from created seed. Creation again is there instantaneous, its duration being sometimes continued, and at others but for a moment. These objects all exist by means of the forces which proceed from the light and heat of the sun in heaven, without any supplementary or auxiliary forces arising from the light and heat of the sun in the world. Hence the material substances on the earth of our world are fixed, and the germinations from it constant; but the substances on the earth in heaven are not fixed, and therefore the germinations from it are not constant. All things there are spiritual under a natural appearance; but it is otherwise on the earth, which is subject to the sun of the natural world. These particulars are adduced in confirmation of this point, that there are in everything spiritual, not only in its first principles, but also in its last, whether it is in heaven or in the world, these three forces, the active, the creative, and the formative, and that they continually advance to their own respective ultimate, in which they terminate and close. Hence it is that earth equally exists in the heavens; for the earth there is these forces in their ultimates. The difference is that the earth there is spiritual in its origin, while the earth here is natural; the productions again from our earth are derived from that which is spiritual, through nature as a medium, while those on the earth there are formed without nature's assistance.

100. VI. *That both animals and vegetables have the same origin, and thence the same soul; the only difference being in the forms into which the influx is received.*

It has been shown above that the origin of animals, which also is their soul, is a spiritual affection, such as

man possesses in his natural principle. That the same affection is also the origin of vegetables, is evident especially from the vegetables in the heavens; in their appearing there, for instance, according to the affections of the angels, and representing them, so much so, that the angels behold and learn in them, as in their own types, the quality of their affections; and further, in their changing according to their affections. This, however, occurs out of the societies. The only difference is, that it is from the spiritual principle in its intermediates, that the affections appear under the form of animals, and from the spiritual principle in its ultimates which are the earth there, that they appear under the form of vegetables. For the spiritual principle in its intermediates is alive, but in its ultimates it is not so, retaining in the latter case no more life than is sufficient to produce a resemblance of life. The case is almost the same as in the human body, the ultimates in which, produced from the spiritual principle, are the cartilages, the bones, the teeth, and the nails, the life, which is from the soul, terminating in them. It does not at the first view appear that the vegetative soul is from the same origin as that of the beasts of the earth, the birds of heaven, and the fishes of the sea, in consequence of the difference that the one lives and the other does not. That it is so, is nevertheless manifestly evident from the animals, as well as the vegetables which are seen in the heavens and in the hells. In the heavens there appear beautiful animals, and vegetables of a similar quality; in the hells, on the other hand, appear noxious animals, and vegetables of a similar quality. From the appearances also of the animals, and similarly from those of the vegetables, the angels and spirits are known; for there is a

complete agreement between their affections and these appearances. The agreement is even of such a nature, that an animal may be changed into a vegetable in agreement with it, and a vegetable into an animal in the same condition. The angels of heaven know the degree of affection represented both in the one and in the other. I have also heard and perceived that it is in each case similar. I have been permitted to understand clearly the correspondence, not only between animals, but vegetables also, and the societies both of heaven and hell, and thus between them and the affections of these societies; for societies and affections in the spiritual world make one. Hence it is that in so many passages in the Word mention is made of gardens, groves, forests, and trees, as well as of plants of various kinds; and that they there signify spiritual objects according to their respective origins, which all refer to affections. The difference, therefore, between the vegetables in the spiritual world, and those in the natural world is, that in the former world they exist, both the seeds and the germinations from them, in a moment, according to the affections of the angels and spirits there; while in the latter their origin is implanted in the seeds, from which they spring every year. There are moreover two properties belonging to nature, viz., time with its succession, and space with its extension, which do not exist in the spiritual world as properties belonging to it; they are there the appearances of states of life in those who dwell there. Hence also it is, that from the earth there, which exists from a spiritual origin, the vegetables are produced in a moment, and are also in a moment removed. This however occurs only when the angels retire, for when they remain, the vegetables continue. Such is the differ-

ence between the vegetables in the spiritual world and those in the natural.

101. VII. *That this origin is from use.*

The reason of this is, that affections have reference to uses; use being the subject of all affection. For man cannot be affected, unless it is for the sake of something, and this something is use. Now since all affection supposes use, and the vegetative soul, from its spiritual origin, is affection, therefore it is also use. From this cause it is that there is use inherent in every vegetable, spiritual use in the spiritual world, and both spiritual and natural use in the natural world; the spiritual use being for the various states of the mind, and the natural for the various states of the body. It is well known that the spirits (*animi*) are revived, refreshed, and excited, and again brought into a state of slumber, sadness, and fainting, by the odors and flavors of different vegetables, whilst the body also is on the one hand restored to health by the vegetables themselves, and by the various preparations, remedies, and medicines, that are made from them, and is on the other hand deprived of life by the poisons that are extracted from them. The external spiritual use derived from them in the heavens is, the refreshing of the spirits; the internal is the representation of divine things in them, and thus also the elevation of the spirits. For the wiser angels see in them the quality of their affections in a series; the varieties of the flowers in their order, the variegations in their colors, the perfumes also, rendering manifest their affections and everything that lies more remotely concealed within them. For every ultimate affection which is called natural, although it is really spiritual, derives its quality from an interior affection which

proceeds from intelligence and love, while these again derive theirs from use and the love of it. In a word, no other plant but use blossoms from the soil in the heavens, because use is the vegetative soul. And since use is the vegetative soul, therefore it is that in those places in the spiritual world which are called deserts and are inhabited by such as in the present world rejected the works of charity, which are essential uses, there is not the appearance of a blade of grass or a single herb, but all is mere gravel and sand. By the uses which alone blossom in the heavens, is meant all good in active operation; and this proceeds from the Lord, by means of love to Him, and towards the neighbor. Every vegetable there represents a form of use; and all that appears in it—from its origin to its ultimate, and from its ultimate to its origin, or from the seed to the flower, and from the flower to the seed—represents the progress and extension of affection and its use from one end or purpose to another. Those who are skilled in botany, chemistry, medicine, or pharmacy, come after death into the knowledge of the spiritual uses derived from the vegetables in the spiritual world; they also cultivate it, and derive from it the highest gratification. I have conversed with them and heard from them astonishing things.

102. From the observations that have been thus far made respecting the life which proceeds from the Lord, respecting also the existence of all things in the universe derived from it, every man who is wise in heart may see that nature does not produce anything from itself, but that, for the purpose of producing, it merely ministers to the spiritual principle proceeding from the sun of heaven, which is the Lord; as the instrumental cause ministers to its principal cause, or a dead force to its living force.

From this it is evident how much men are in error, who ascribe to nature the generations of animals and productions of vegetables; for they are like those who ascribe magnificent and splendid works to the tool rather than to the artist, or who worship a sculptured image in preference to God. The fallacies, which are innumerable in all reasoning on spiritual, moral, and civil subjects, originate in this source; for a fallacy is the inversion of order; it is the judgment of the eye, rather than of the mind, the conclusion drawn from the appearance of a thing, rather than from its essence. To reason therefore from fallacies about the world and the existence of the things contained in it is, to confirm as it were by argument that darkness is light, that that which is dead is alive, and that the body enters by influx into the soul, rather than the contrary. It is, however, an eternal truth that influx is spiritual, and not physical; that is, it is from the soul, which is spiritual, into the body which is natural, and from the spiritual world into the natural; and further that it is the Divine Being proceeding from Himself, and as He created all things by that which proceeds from Himself, so also he sustains all things by it; and lastly, that sustentation is perpetual creation, as subsistence is perpetual existence.

103. We have treated of infinity and eternity, and also of providence and omnipotence, which belong to the Lord; we must now treat of omnipresence and omniscience, which also belong to Him. It is acknowledged in every form of religion that God is omnipresent and omniscient. Hence it is that men pray to Him to hear them, to look upon them, and to have mercy upon them. This they would not do, unless they believed in his omnipresence and omniscience. Their belief is derived from

an influx from the spiritual world in the case of those who are possessed of religion; for from religion itself there arises no question, whether the belief exists or how it exists. But because at the present day, and especially in the Christian world, the number of natural men is increased, who neither see anything of God, nor believe anything of Him which they do not see—for if they profess to believe, it is either from some notion of duty, from a blind knowledge, or from hypocrisy—and yet they have the power to see; in order therefore that such men may exercise this power, permission is granted to treat of the subjects which relate to God, from spiritual light, and from a rational sight derived from it. For every man, even the merely natural and sensual, is endowed with an understanding capable of elevation into the light of heaven, and able both to discern and comprehend spiritual and even divine subjects. His understanding is however capable of this elevation only when he hears them or reads of them, or afterwards from memory speaks of them; for he cannot think of them inwardly from himself. The reason of this is, that whilst he hears or reads, the understanding is separated from its own affection, and when it is so separated, it is in the light of heaven; but when he thinks inwardly from himself, the understanding is then conjoined to the affection of its own will, and this affection fills and detains it, preventing its escape. But still the true state of the case is, that the understanding can be separated from the affection of the will, and thus be elevated into the light of heaven, in the case of those natural men who are in the affection of truth, and have not confirmed themselves into falsities. It is however with difficulty that this is done in the case of those who are not in the affection of truth, in conse-

quence of having rejected divine things, or confirmed themselves in falsities. With these there is as it were a shady covering between spiritual light and natural; still with many this covering is transparent. Since then every man whatever, even the corporeal-sensual, is, when he has reached maturity, endowed with such a faculty of understanding, that when he hears or reads of the subjects which relate to God, he can comprehend them, and afterwards retain them in his memory, and from that speak of them, teach them, and write about them, it is of importance that the work on the divine attributes should be continued as it was begun. We shall therefore now treat of the divine omnipresence, and the divine omniscience, lest the merely natural man, through the want of will — which he calls the want of power — to understand any divine or spiritual subject, should involve them in doubt, so far even as to deny their existence.

104. But the way in which the Lord can be present with all who are in heaven and in the whole earth, and also know all things, even the most minute, present and future, connected with them, is a subject which cannot be understood, but by means of the following propositions: —

I. That there are in the natural world spaces and times, but that they are in the spiritual world appearances.

II. That spaces and times must be removed from the ideas, in order that the omnipresence of the Lord with all men, collective and several, as well as His omniscience of things present and future connected with them, may be understood.

III. That all the angels of heaven, and all the men on earth, who form the church, are as one man, and that the Lord is the life of this man.

IV. That consequently as there is life—in all the several and most minute parts of man, and it is cognizant of their whole state, so the Lord is in all the several and most minute things belonging to the angels of heaven and to the men of the church.

V. That the Lord, from the intellectual faculty which every man possesses, and from its opposite, is also present with those who are out of the church—who are in hell, or will come into hell—and knows their whole state.

VI. That from the Lord's omnipresence and omniscience thus perceived, the understanding is enabled to see how He is the All and the In-all of heaven and the church, and that we are in Him, and He in us.

VII. That the Lord's omnipresence and omniscience may be understood also from the creation of the universe; for it was so created by Him that He is in first principles and in ultimates; in the centre and at the same time in the circumferences; and that all things in which he is are uses.

VIII. That because divine love and divine wisdom belong to the Lord, therefore divine omnipresence and divine omniscience, proceeding from them both, belong to Him; the former proceeding principally from divine love, the latter principally from divine wisdom.

105. I. *That there are in the natural world spaces and times, but that they are in the spiritual world appearances.*

The reason of this is, that all things which appear in the spiritual world exist immediately from the sun of heaven, which is the divine love of the Lord; whereas all things which appear in the natural world exist from the same source, but by means of the sun of this world, which is pure fire. Pure love, from which all things

exist immediately from the Lord, is immaterial; but pure fire, through which all things exist mediately in the natural world, is material. Hence it is that all things which exist in the spiritual world are, from their origin, spiritual; and that all things which exist in the natural world, are, from their secondary origin, material. Material things are also in themselves fixed, stated, and measurable. They are fixed, because, however the states of men change, they continue permanent, as the earth, mountains, and seas. They are stated, because they constantly recur in their turns, as seasons, generations, and germinations. They are measurable, because all things may be defined; as spaces, by means of miles and furlongs, and these by means of paces and yards; times again, by means of days, weeks, months, and years. But in the spiritual world all things are as if they were fixed, stated, and measurable, but still they are not so in reality; for they exist and continue according to the states of the angels, so that with these very states they make one; they therefore vary also, as these states vary. This however occurs chiefly in the world of spirits, into which every man first comes after death; it is not the case in heaven or in hell. The reason that it occurs there is, that every man there undergoes changes of state, and is prepared for heaven or for hell. The spirits do not however reflect upon these changes and variations, because they are spiritual, and for this reason have spiritual ideas, with which all the collective and several objects perceived by their senses make one; because also they are separated from nature, but still see in the world of spirits objects altogether similar to those which they saw in the natural world, as lands, mountains, and valleys, waters, gardens, and forests, vegetables, palaces, and

houses, garments too with which they are clothed, and food by which they are nourished, and besides these, animals also, and themselves as men. They see all these objects in a clearer light than they saw similar objects in the world, and they perceive them also by a more exquisite sense of touch. Hence it is that man after death is not at all aware that he has put off his material covering, and migrated from the world of his body into that of his spirit. I have heard many men say that they were not dead, and that they could not conceive how any portion of their body could have been cast into the grave; and for this reason, that all objects in the spiritual world are similar to those in the natural. They were not aware that the objects which are seen and felt there are not material, but substantial from a spiritual origin, and that they are notwithstanding still real, because they exist from the same origin as all the objects in the natural world. The only difference is that an additional covering, an over-garment, so to speak, from the sun, has been given to the objects which exist in the natural world, and from this they became material, fixed, stated, and measurable. I can positively affirm that the objects which exist in the spiritual world are even more real than those in the natural; for that which is in nature added to the spiritual principle is dead, and does not produce reality, but diminishes it. That there is this diminution arising from this cause, is plainly evident from the state of the angels of heaven compared with that of men on earth, and from all the objects existing in heaven compared with all those existing in the world.

106. Since there are in heaven objects similar to those which exist in our world, there are therefore spaces and times there also; but the spaces, like the earth itself

there and the objects upon it, are appearances. For they appear according to the states of the angels; and the extensions of spaces, or the distances, are according to the similarities and dissimilarities of these states. By states are meant states of love and wisdom, or of affections and thoughts derived from them, and these states are manifold and various; according to them is the distance of the angelic societies in the heavens from each other, that of the heavens also from the hells, and that of the societies in them from each other. I have been permitted to see how similarity of state, contracting the extension of space or distance, produces conjunction; and how dissimilarity, increasing such extension, causes separation. There those who to appearance are a mile distant from each other, can in a moment be together, when the love of the one towards the other is excited; and, on the other hand, those who are conversing together can in a moment be a mile asunder, when any feeling of hatred is roused. That spaces in the spiritual world are merely appearances, has also been evident to me from this, that there have become present with me several persons from distant countries, from the various kingdoms of Europe, for instance; from Africa and India; the inhabitants also of other planets, and of remote earths. Spaces however still appear in the heavens extended in a similar manner to those of our earth; but existing there from a spiritual origin, and not at the same time from a natural origin, and deriving their appearance from it, according to the states of the angels, therefore it is that the angels can have no idea of spaces, but have instead of it an idea of their own states. For when the spaces are changeable, an idea of states is produced from an origin which is spiritual, that is, according to the similarity or dissimilarity of affections

and of the thoughts derived from them. The case is similar with regard to periods of time, which resemble spaces; for progressions through spaces are also progressions through periods of time. The reason that these also are appearances of states is, that the sun of heaven, which is the Lord, does not there, by means of circumvolutions and progressions, produce days and years, as the sun of the world appears to do; and therefore it is that there is in the heavens perpetual light, as well as perpetual spring; and hence times there are not fixed, stated, or measurable. Since then periods of time also are varied according to the states of affections and of the thoughts derived from them, for they are short and contracted when the affections are gratified, but long and protracted in the opposite case, therefore it is that the angels have no idea of time derived from appearance, but an idea of states derived from the origin of the appearance. From these circumstances it is plain that the angels in heaven have no idea of space and time; their idea of them, which is spiritual, being an idea of state. But an idea of state, and the consequent idea of an appearance of space and time, exist only in and from the ultimates of creation there, which are the earth upon which the angels dwell. It is there that there are the appearances of spaces and times, and not in the spiritual things themselves from which the ultimates were created, nor even in the affections of the angels, unless the thought derived from the affections extends to the ultimates. But it is otherwise in the natural world, where spaces and times are fixed, stated, and measurable, and therefore enter into the thoughts of men, and limit them, separating them from the spiritual thoughts of the angels. It is chiefly from this circumstance that man can with difficulty compre-

hend the divine omnipresence and omniscience; for even if he has the will to understand them, he may possibly fall into the error that God is the inmost principle of nature, and in this way omnipresent and omniscient.

107. II. *That spaces and times must be removed from the ideas, in order that the omnipresence of the Lord with all men, collective and several, as well as His omniscience of things present and future connected with them, may be understood.*

Since however spaces and times can with difficulty be removed from the ideas of thought in the natural man, it is better that the simple-minded should not think of the divine omnipresence and omniscience from any reasoning of the understanding, but simply believe them from a principle of religion. If a man of this kind thinks of them from reason, let him acknowledge in his own mind that they exist, because they are attributes of God, God being everywhere and infinite; and because the Word also teaches this. If again he thinks of them from nature, and from space and time which belong to it, let him acknowledge again in his own mind that they have a miraculous origin. But because at the present day naturalism has almost deluged the church, and can only be dispersed by means of rational arguments which will enable man to see that this is the case, these divine attributes shall therefore be placed in their true light, and cleared of the darkness with which nature overspreads them. This can moreover be done, because, as was before said, the understanding conferred upon man is capable of elevation into the interior light of heaven, provided only he desires, from a principle of love, to be acquainted with truths. All naturalism arises from thinking of divine subjects from the properties of nature, which are matter,

space, and time. The mind which is riveted to these properties, and unwilling to believe anything that it does not understand, cannot do otherwise than blind its understanding, and from the darkness into which it has plunged it, deny that any Divine Providence exists, and thence affirm that there is neither Omnipotence, Omnipresence, nor Omniscience. These attributes nevertheless are, precisely as religion teaches, both within nature and above it, but they cannot be comprehended by the understanding unless space and time are removed from its ideas in thinking on the subject; for these properties of matter are, in some way or other, inherent in every idea of thought. If therefore they are not removed, no other thought can be formed than that nature is everything, that it is self-existent, that life is derived from it, that its inmost principle is that which is called God, and that all besides it is imaginary. I know that men will also be astonished to hear that there is any existence where there is neither time nor space; that the Divine principle itself exists without them; and that spiritual beings do not exist in them, but merely in the appearances of them—though divine spiritual things are at the same time the very essences of all things that have ever existed or that still exist—and that natural things without spiritual things are like bodies without souls, which become mere carcases. Every man who has become a naturalist, by means of thought derived from nature, remains such also after death, calling all the objects that he sees in the spiritual world natural, because they are similar to those in the natural world. Men of this kind are however enlightened and taught by the angels that these objects are not natural, but that they are the appearances of natural things, and they are convinced so far as to affirm that this is the case.

Still they relapse and worship nature, as they had done in the world, until at length, separating themselves from the angels, they fall into hell, and cannot be rescued from it to eternity. The reason of this is that their soul is not spiritual but natural, like that of the beasts, with the faculty still of thinking and speaking, because they were born men. Now because the hells are at this day, more than at any former period, filled with men of this class, it is of importance that darkness so dense arising from nature closing and barring up the thresholds of men's understandings, should be removed by means of rational light derived from spiritual.

108. III. *That all the angels of heaven and all the men on earth, who form the church, are as one man, and that the Lord is the life of this man.*

This point may be seen established in the work on Heaven and Hell, under the following articles:—1st, That the whole heaven in the complex has reference to one man, n. 59–67. 2nd, That each society in the heavens has reference to one man, n. 68–72. 3rd, That hence every angel is in a perfect human form, n. 73–77; and 4th, That heaven in the whole and in part has reference to man, being derived from the Divine Human of the Lord, n. 78–87; that there is also a correspondence between all the things of heaven and all the things of man, n. 87–102; that the same may be said of the Lord's church on earth, n. 57. Experience has taught me, and reason still teaches, that heaven is as if one man. Experience has taught me this in the following manner: I have been permitted to see a society, consisting of thousands of angels, as one man of moderate stature; societies also consisting of fewer angels in a similar manner. This however is not apparent to the angels in any soci-

ety, but to those who are out of it and at a distance from it, and at such times as a society is to be cleared of strangers. For when this takes place, all those who form the society's life, are within the man and remain, but those who do not form it are not so, and are removed. The case is similar with the whole heaven in presence of the Lord. It is from this cause and from this cause alone, that every angel and spirit is a man, in form similar to that in which he is a man on earth. I have not indeed seen, but I have heard, that the church also on earth is before the Lord as one man, that it is also divided into societies, and that each society is a man; and further, that all who are comprehended within this man are within heaven, but those who are not so, are in hell. The reason again of this has been stated, that every man belonging to the church is also an angel of heaven, for he becomes an angel after death. The church moreover on earth, together with the angels, forms not only the interiors of this man, but also the exteriors, which are called cartilaginous and bony. The church forms this, because men on earth are endued with a body, in which the ultimate spiritual principle is clothed with the natural, and it is this that constitutes the conjunction of heaven with the church, and of the church with heaven. The same lesson is taught from reason: The sole cause that heaven and the church are a man in the greatest, the less, and the least concrete or complex is, that God is Man, and hence the divine proceeding, which is the divine principle from Him, is similar in everything, least and greatest, that is man. For, as was said above, the divine principle is not in space and extended, but it causes spaces and extensions to exist in the ultimates of His creation, in the heavens

apparently, but in the world actually. But still spaces and extensions are not such before God, for He in His divine principle is everywhere. This is clearly evident from the circumstance that the whole angelic heaven, together with the church, is in the presence of the Lord as one man; in like manner a society consisting of thousands of angels is so, although their habitations appear extended through much space. It is also evident from this that the whole heaven or an entire society in heaven, can, at the good pleasure of the Lord, appear as a man, great or small, as a giant or as an infant. And yet it is not the angels that appear so, but the divine principle in them; for the angels are only recipients of the divine principle from the Lord, and the divine principle in them forms the angelic principle, and thence heaven. Because the angels are only recipients, and the divine principle in them forms the angelic principle and heaven, it is evident that the Lord is the life of this man, that is, of heaven and the church.

109. IV. *That consequently as there is life in all the several and most minute parts of man, and it is cognizant of their whole state, so the Lord is in all the several and most minute things belonging to the angels of heaven, and to the men of the church.*

The reason that there is life in all the several and most minute parts of man is, that the various and diverse things existing in him, which are called members, organs, and viscera, numerous as they are, so make one that he has no other knowledge than that he is a simple, rather than a compound being. That there is life in his most minute parts is evident from the following facts:—that from his own life he sees, hears, smells, and tastes, which would not be the case, unless the organs of those

senses also lived from the life of his soul;—that the whole surface of his body is endued with the sense of touch, since it is the life, and not the skin without it, which produces this sense;—that all the muscles beneath the skin are under the control of the life of his will and understanding, and are moved at their pleasure; thus not only are the hands and feet moved, and the entire body, but the tongue also, the lips, the face, and the whole head. Neither the one nor the other can be moved by the body alone, but by the life derived from the will and the understanding, together with the life in the members themselves. The case is similar with every one of the viscera in the body, each performing there its own office, and acting with willing obedience, according to the laws of order inscribed upon them. It is, however, the life which produces this activity, while man is unconscious of it, by means of motion in all the several parts, derived from the heart and the lungs; and by means also of sensation in all the several parts, derived from the cerebellum. The reason that there is life in all the several and most minute parts of man is, that the animal form, of which we have treated above, is the essential form of life. For life from its first source, which is the sun of heaven or the Lord, is perpetually in the effort of forming a likeness and image of itself, that is, man, and out of man an angel; and therefore from the ultimates, which it created, it attaches to itself substances suitable in form, that by their means man may exist, in whom it may live. Hence it is plain, that there is life in all the several and most minute parts of man; and that the part or even the particle in which there is no life, becomes dead and is dissevered. Since then men and angels are not life, but only recipients of life from

the Lord, and since the whole heaven, with the church, is in the presence of the Lord as one man, it is evident that the Lord is the life of this man, that is, of heaven and the church, and further that He is omnipresent and omniscient in all the several and most minute things belonging to the angels of heaven, and to the men of the church. Because the whole heaven together with the church is in the presence of the Lord as one man, according to His will great or small, as a giant or as an infant, it is evident, that the life or spiritual principle, which proceeds from the Lord, is not in space, or extended with the angels of heaven, or with the men of the church, consequently that spaces and times must be removed from the ideas, in order that the Lord's omnipresence and omniscience with all men, collective and several, may be understood.

110. v. *That the Lord, from the intellectual faculty which every man possesses, and from its opposite, is also present with those who are out of the church—who are in hell, or will come into hell—and knows their whole state.*

Every man has three degrees of life; the lowest is common to him with the beasts; but the two higher are not so. It is by means of these two higher degrees that man is man; they are closed with the wicked, but are open with the good. They are not however closed with reference to the light of heaven, which is wisdom, and proceeds from the Lord as a sun; but they are so with reference to the heat, which is love, and proceeds at the same time from the same source. Hence it is that every man, even the wicked, has the faculty of understanding, though not that of willing, from heavenly love. For the will is the receptacle of heat, that is of love; and the understanding is the receptacle of light, that is of wisdom,

from this sun. The reason that every man is not intelligent and wise is, that he who is not so had by means of his life closed, in his case, the receptacle of this love; and this being closed, he has no will to understand anything else than that which he loves; for it is this that he wills and loves to be the object of his thoughts, and hence also of his understanding. Since then every man, even the wicked, has the faculty of understanding, derived from the influx of light from the sun which is the Lord, it is plain that the Lord is present with those who are out of heaven and the church, and who are either in hell, or will go thither. It is from this faculty also that man has the power of thinking and reasoning on a variety of subjects of which beasts are incapable; and from this faculty again it is that man lives for ever. Another proof of the Lord's omnipresence in hell is, that the whole of hell, equally with the whole of heaven, is before the Lord as one man; but in this case it is a man in the form of a devil, that is, a monster. With him all things are in opposition to those which are in the divine man-angel, and therefore from the latter is known everything that exists in the former; that is, from heaven is known everything that exists in hell. For from good evil is known, and from truth falsity; thus all the quality of the latter from that of the former. There are three heavens and three hells; and as the former are divided into societies, so also are the latter; every society in hell corresponding, by contrast, to a society in heaven, the correspondence being like that between good and evil affections; for all the societies are affections. Thus as each society in heaven is, as has been said, in the sight of the Lord like one man, an angel in the similarity of its affections; so also each society in hell is in the sight

of the Lord like one man, a devil in the similarity of its evil affection. I have been permitted to see this. The societies of this latter kind appear indeed as men, but of a monstrous form; I have seen three kinds of them, the fiery, the black, and the pallid; all of them have however deformed features, a husky tone of voice, external speech, and a corresponding demeanor. They all without exception show an utter absence of chastity, the delights of their will are evils, and those of their thought falsities.

111. VI. *That from the Lord's omnipresence and omniscience thus perceived, the understanding is enabled to see how He is the All and the In-all of heaven and the church, and that we are in Him, and He in us.*

By all things of heaven and the church are meant the divine truth and the divine good; the former being derived from the light of the sun of heaven, which is wisdom; the latter from its heat, which is love. The angels, in proportion as they are recipients of these principles, are heaven generally, as well as heavens individually; and men, in proportion as they are recipients of them, are the church generally, as well as churches individually. There is not belonging to any angel anything which forms heaven in him, nor anything belonging to any man which forms the church in him, except the Divine proceeding from the Lord; for it is well known that all the truth of faith and all the good of love are from the Lord, and no portion of them from man. From this it is evident that the Lord is the All and the In-all of heaven and the church. The Lord teaches in John that we are in Him and He in us: "Jesus said, He that eateth My flesh and drinketh My blood, dwelleth in Me and I in him" (vi. 56). And

again: "In that day ye shall know that ye are in Me, and I in you" (xiv. 20, 21); and elsewhere, "In Him we live, and move, and have our being." All the angels of heaven and all the men of the church are in the Lord, and the Lord is in them, when they are in the heavenly man spoken of above. Angels and men are then in the Lord, because they are recipients of life from Him, thus are in His divine principle; and the Lord is in them, because He is the life in the recipients. Hence it is evident, that all who are in a natural idea of the Lord, are unable to understand his omnipresence in any other way than as intuitive, although it is actual, like the omnipresence of the Holy Spirit, which is the Divine proceeding.

112. VII. *That the Lord's omnipresence and omniscience may be understood also from the creation of the universe; for it was so created by Him, that He is in first principles and in ultimates, in the centre and at the same time in the circumferences, and that all things in which He is are uses.*

The truth of this proposition is evident from the creation of the universe, from the life of man, and from the essence of uses.

I. *From the creation of the universe.* This cannot be elsewhere better seen than from the types of it in the heavens, creation being there perpetual and instantaneous. For in the spiritual world lands exist in a moment, and upon them paradisiacal gardens, in which there are trees laden with fruits, shrubs also, with flowers and plants of every kind. When these are contemplated by the wise man, they are found to be correspondences of the uses in which the angels are principled, to whom they are given as a reward. For the angels are, according to their uses,

presented with houses abounding in furniture and ornament, with clothing also, and food which is delightful to the taste. They enjoy besides delightful intercourse with each other, which is also productive of uses, because it serves as the means of recreation. All these things are bestowed upon them without money or price, but still it is on account of the uses which they perform. In a word, the whole heaven is full of uses, so that it ought to be called the very kingdom of uses. But on the other hand, those who perform no use are banished to the hells, where they are compelled by a judge to do various kinds of work. If they refuse, there is no food given them, or clothing, or any other bed than the ground, and they are mocked and insulted by their companions, as slaves by their masters; the judge even allows them to be made their slaves, and if they entice others from their work, they are severely punished. The one kind of treatment as well as the other is adopted towards them, until they are compelled to yield. But those who cannot be made to yield are cast out into deserts, where they have a morsel of bread given them daily, with water to drink, and pass a solitary existence in huts or in caverns. Because they perform no uses, the earth around them is so barren that a sod with a blade of grass upon it is but seldom seen. I have seen in these deserts and hells many men of noble descent, who in the world gave themselves up to idleness, or sought for office, the duties of which they discharged, not for the sake of uses, but for the sake of honor or gain, the only uses they had in view. The uses which the angels perform in the heavens, and the different kinds of work which the spirits do in the hells, are in some measure similar to those which exist in the world. Most of the uses are however spiritual, and can-

not be described in natural language; they do not even fall within the ideas of natural thought—a circumstance at which I have often wondered; but such is the nature of that which is spiritual in very many cases. From the perpetual and instantaneous creation of all things in the heavens may be seen as in a figure, the creation of the whole world with its earths, there being nothing created in the latter but for use. As a general principle, one kingdom of nature was created for the sake of another; the mineral kingdom for the sake of the vegetable, the vegetable for the sake of the animal, and both the latter kingdoms for the sake of the human race, that its members may serve the Lord by performing uses to the neighbor.

II. *From the life of man.* For if the life of man is regarded from the creation of all things existing in him, there will be found no part which is not adapted for use, not a fibre or a vessel in the brains, in the organs of the senses, in the muscles, or in any one of the viscera of the thorax or abdomen, or in any of the others, which does not exist for the sake of use generally and individually, thus not for its own sake, but for the sake of the whole and the consociation of the parts. Even the greater forms which are called members, sensories, muscles, and viscera, woven together and organized, from fibres and vessels, are all from use, in use, and for the purpose of use, so much so, that they may be simply called the uses out of which the whole man is woven together and formed, it being clearly evident that they have no other origin or end but use. That every man is in a similar manner created and born for use, is plain from the use of all things in his physical frame, and from his state after death being such, that, if he does not perform any

use, he is considered so worthless that he is cast into infernal prisons, or into desert places. His life also indicates plainly that he was born to be use; for the man whose life consists in the love of use, is entirely different from one whose life consists in the love of idleness, by which is also meant a life devoted to company, festivity, and public amusements. A life originating in the love of use is a life of love both of the public good, and of our neighbor; it is moreover a life of love to the Lord, for the Lord performs uses to man by the agency of man. Hence a life originating in the love of use is a divine spiritual life, and therefore every man who loves good use, and from the love of it performs it, is loved by the Lord and received with joy by the angels in heaven. But a life originating in a love of idleness, is a life of self-love and of the love of the world; and hence it is a merely natural life, which does not keep the thoughts of man together, but scatters them upon every vanity, by this means turning them away from the delights of wisdom, and plunging him into those of the mere body and the world, with which evils are in close connexion. Hence it is that a man of such a life is after death let down into the infernal society to which he had attached himself in the world, and is there, by the force of hunger and the want of food, compelled to work. By uses in the heavens and on earth are meant the services, callings, and pursuits of life, the various kinds of work, servitude, and labor, and thence all that is opposite to idleness and sloth.

III. *From the essence of uses.* For the essence of uses is the public good, by which is meant with the angels in the most general sense, the good of the whole heaven, in a less general sense the good of society, and in a particu-

lar sense the good of a fellow-citizen. With men again the essence of uses is, in the most general sense, the good both spiritual and civil of the whole human race; in a less general sense, the good of their country; in a particular sense, the good of society; and in an individual sense, the good of a fellow-citizen; because these goods form their essence, love is their life, since all good originates in love, and in love there is life. Every one is in this love who is delighted with the use in which he is principled for the sake of such use, whether he is a king, a magistrate, a priest, a minister, a general, a merchant, or a laborer. Every one who is delighted with the use of his calling for the sake of such use, loves his country and his fellow-citizens; but he who is not delighted with uses for the sake of uses, but performs them only for the sake of self or of mere honor and wealth, does not at heart love his country or his fellow-citizens, but merely himself and the world. The reason of that is, that no one can be kept by the Lord in the love of his neighbor, unless he is in some degree of love for the public good; and no one is in such love unless he is in the love of use for the sake of use, or in the love of use from use, thus from the Lord. Now since all things, collective and several, were at the beginning created in the world for use, and all things also in man were formed for use, and the Lord from creation regarded as one man the whole human race, each member of which is in a similar manner designed for use or is use, and since the Lord Himself is, as was said above, the life of this man, it is plain that the universe was so created that the Lord is in first principles and in ultimates, in the centre also and in the circumferences, that is, in the midst of all things; and that all things in which He is are uses. From these circum-

stances also the Lord's omnipresence and omniscience may be understood.

113. VIII. *That because divine love and divine wisdom belong to the Lord, therefore divine omnipresence and divine omniscience, proceeding from them both, belong to Him; the former proceeding principally from divine love, the latter principally from divine wisdom.*

Love and wisdom in the Lord are not two but one; and this one is the divine love, which before the angels in heaven appears as a sun. But the love and wisdom proceeding from the Lord as a sun appear as two distinct things, the love as heat, and the wisdom as light; but both, in virtue of their origin from the sun, act as one. They are however separated with the angels of heaven, and with the men of the church; some, who receive the love which is heat more than the wisdom which is light, are called celestial angels and men; and others, who receive the wisdom which is light more than the love which is heat, are called spiritual angels and men. These points may be illustrated by the sun of the world, in which fire and the origin of light are entirely one—this one being the fiery property of the sun. From this sun proceed heat and light, which appear as two distinct things, but still, in virtue of their origin, they act as one; this oneness of action being apparent on the earth in the seasons of spring and summer. They become however two distinct things, according to the turning of the earth with regard to the sun, and thus also according as the reception of the sun's influence is direct or oblique. This correspondence may serve as an illustration. The case is similar with the Lord's omnipresence and omniscience; they are in Him one, but still they proceed from Him as two distinct attributes; the former having reference to

love, and the latter to wisdom; or, what is the same thing, the former referring to good, and the latter to truth, because all good originates in love, and all truth in wisdom. The reason that the Lord's omnipresence refers to love and good is, that the Lord is present with man in the good which originates in his love; and the reason that His omniscience refers to wisdom and truth is, that by virtue of man's good which originates in his love, He is omnipresent in the truths of his understanding; and this omnipresence is called omniscience. The case is the same with all men generally, as it is with one man individually.

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The Numbers refer to the Paragraphs, and not to the Pages.

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ACTIVITIES (That all) are changes of state, and variations of forms, 45.

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ANCIENT PEOPLE (The most) worshipped God as visible under a human form, 21.

Obs.—The most ancient people were the men of the Church which existed before the epoch described in the Word by the Deluge, and the ancient people were the men of the Church which, after the Deluge, succeeded the most ancient church, called by the Author, The Ancient Church. This ancient church, which existed before the Israelitish Church, was spread over a great part of the globe.

ANGEL (Every) is a man, having a soul, a body, and an operating principle, 18. This trine is one; the esse of an angel is that which is called his soul, the existere is that which is called his body, and the procedere from both is that which is called his sphere of life, without which an angel has neither existence nor being, 17. By means of this threefold principle an angel is an image of God, 17. An angel is not life in himself, he is a recipient of life, 18. An angel is not an angel from anything of his own, but from the Divine principle which he receives from the Lord, 20. All the angels of the three heavens think of God as of man, 20. Wisdom of the angels of the third heaven; its first degree, 33. No angel can resist evils in the case of man, but the Lord alone, 62.

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Obs.—The *Animus* is a sort of external mind formed from the external affections and inclinations, which are chiefly the result of education, society, and custom. See *C. L.*, 246. See also *Mind*, *obs.*

APOLLO, 22.

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Obs.—Those things which, in the spiritual world, present themselves to the sight of spirits and angels, are called appearances, because, corresponding to the interiors of spirits and angels, and representing them, they vary ac-

cording to the states of these interiors. There are real and unreal appearances; the latter are those which do not correspond to the interiors. *H. and H.*, 175.

ARCANUM concerning man's faith and love in this world, and afterwards in that, into which he comes after death, 2.

ARCHITECTURAL ART (The) in heaven is Art herself, there realizing her own skill, 82.

ARIANS. Unless men had accepted a trinity of persons, they would at that time have become Arians or Socinians, and the Christian Church would have perished, 16. None but Arian spirits speak with Arians, 74. See *Spirits*.

ARRANGEMENT of the affections in the heavens and in the hells, 84.

ASSES (The) which appear in the world of spirits, are manifestations of the affections of spirits there.

Obs.—In the Word, asses signify the scientific principle in particular, *A. C.*, 2781.

ASTOROTH, 32.

ATHANASIUS. The doctrine of the Trinity, which was confirmed by the Council of Nice, was drawn up by Athanasius, 10. When read, it leaves a clear idea that there are three unanimous Gods, but an obscure idea that God is one, 10.

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BAPTISM is a symbol of the Church of the Lord, and the attestation that those who believe and live according to His commandments in the Word are saved, 73.

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BEARS (The) which appear in the world of spirits are representations of the affections of spirits, 89.

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BEASTS. No one can understand the nature of the life of beasts, unless he is also acquainted with the nature of their souls, 88. The soul of beasts consists of nothing but affection, 83. The soul of beasts regarded in itself is spiritual, not however in the degree in which the souls of men are so, but in an inferior degree, 90. There is not a hair or thread of wool on any beast, that is not formed from the life of their soul, and thus that is not derived from the spiritual clothed with the natural, 88. Beasts and wild beasts, the souls of which are evil affections, were not created from the beginning, but originated with hell, 90. The difference between men and beasts, 91. Why a beast can only utter sounds, varying the expression of its affections according to its appetites, 91. Why a beast does not live after death, 91. Concerning beasts in the spiritual world, they differ from beasts in the natural world in this, that they are only appearances of the affections of angels and spirits, 88. See *Animals*.

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BELIEVE (To). If that which is not intelligible is to be believed, man might have been taught like a parrot to say and to remember the most absurd things, 9. Belief or faith belongs to thought and acknowledgment, and hence to speech, and not to speech separate from thought and acknowledgment, 14.

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BIRDS OF PARADISE (The) which appear in heaven, are manifestations of the perceptions of angels, 89. See *C. L.*, 270.

BLESSEDNESS (All) in heaven is derived from uses and the love of them, 84. See *Uses*.

BLINDNESS (The) of those who confirm themselves against divine providence, or who deny it, arises from ignorance, 70.

BONES (The), with the skins and cartilages, constitute the ultimate degree of life, 28. Bones are in the number of the ultimates which are produced from the spiritual principle, the life which is from the soul terminating in them, 100.

BOTANY, CHEMISTRY, &c. Those who are skilled in botany, chemistry, medicine, or pharmacy, come after death into the knowledge of the spiritual uses derived from the vegetables in the spiritual world, 101.

BRIDE AND WIFE. In the Word the Lord is called the bridegroom and husband, and heaven and the Church are called the bride and wife, 8.

BRIDEGROOM. In the Word the Lord is called the bridegroom, and heaven and the Church are called the bride, 8.

BULLS. The bulls which appear in the

spiritual world are manifestations of the affections of spirits there, 89.

Obs.—A bull in the Word signifies the external good of innocence, *A. C*, 10,132.

CAMELS (The) which appear in the spiritual world are manifestations of the affections of spirits there, 89.

Obs.—The camel, in the Word, signifies the scientific principle in general, *A. C.*, 2781.

CARTILAGES (The), with the bones and the skins, constitute the ultimate degree of life, 28. The cartilages are among the ultimates which the spiritual principle produces in the human body, and in them is terminated the life which is from the soul, 100.

CATERPILLARS. The change which takes place in caterpillars is a representative type of man's re-birth, and of his resurrection, 87.

CATHOLIC FAITH (The), what it is, 1.

CATHOLICS (Roman), Their erroneous belief, 2

CAUSE is a living force which is spiritual, while the effect derived from it is a dead force because it is natural, 95. The efficient cause is with the effect in all its collective and several parts, 86. The means or causes are also called the intermediate ends, because the principal end, which is everything in them, produces them, 77. These causes or intermediate ends are subordinate loves, and the principal end is man's will's love, 77. In man, the principal cause, which is life, and the instrumental cause, which is the recipient of life, act together as one cause, 26. See *Effect.*

CHALK-LIKE SUBSTANCES. Their vegetation, 96.

CHANGES OF STATE. By state in man is meant his love; and by changes of state the affections of love, 45.

CHEMOSH, 22.

CHERUBIM (The) above the mercy-seat, are the Word and that which proceeds from it, and in the Word the Lord talks with man as he did with Moses and Aaron between the cherubim, 72.

CHRISTIANS. Whence have arisen certain false ideas which Christians have entertained concerning God, 19.

CHURCH (The) of the Lord extends throughout the whole world, 71. The ancient Church was, like the Church in our day, divided into a number of sects, 71. Men, in proportion as they are recipients of the divine truth and the divine good, are the Church generally, as well as the Church individually, 111. There is not belonging to any man anything which forms the church in him, except the divine proceeding from the Lord, 111. See *Ancient, obs.*

Obs.—The church of the Lord is universal, and is with all who acknowledge a divine being, and live in charity, whatever may be their doctrinal tenets; but the Church is more especially where the Word is, and where, by means of the Word, the Lord is known. In those countries where the Word does not exist, or where the Word is withheld from the people, and replaced by human decisions, as among the Roman Catholics, there is a religion; but, to speak correctly, there is no Church. Among Protestants there is a Church, but the church with them is at its end, because they have perverted the Word.

CLOTHING signifies everything external which clothes the soul, 83.

COMPEL (To). No man can be compelled to love and believe, 54. For man to compel himself is to act from freedom, 37, 48. All compulsion by another takes away freedom, 37, 48. To compel himself is to resist evil and to fight against it as if from himself, but still to implore the Lord for aid to do so, 49. For a man to compel himself is to compel himself from evil, but not to compel himself to good; the reason why, 50. Man is compelled by miracles and visions, and also by fears and punishments, 53. No man can be compelled to love and believe, 54.

COMPREHEND. Why man can with difficulty comprehend the divine omnipresence and omniscience, 106.

CONJUNCTION (The) of God with man and of man with God, is taught in the two tables of the decalogue, 72; it is effected by a life in accordance with the precepts of the decalogue, 72. God conjoins himself to man by means of the good of love, and man conjoins himself to God by means of the truth of faith, 72. Man is in conjunction with heaven whilst he lives in the world, although he is ignorant of it, 3. Man is of a quality altogether similar to his conjunction with the societies of the spiritual world, 2.

CONSOCIATION (Man is in) with angels whilst he lives in the world, although both men and angels are ignorant of it, 3.

CONVERSING WITH SPIRITS. By conversing with spirits, and the operation of the spirits upon man being openly felt, the worship of God was anciently converted into the worship of demons, and the Church perished, 74.

CORRESPONDENCE. All things of the body have a correspondence with the societies of heaven, 86. There is a correspondence not only of animals, but also of vegetables, with the societies of heaven, and also of hell, 100. The thought of man and the thought of an angel make one only by correspondences, 3. The union of the thought of man with the thought of an angel or spirit by correspondences prevents men and spirits from knowing anything of each other, 74.

Council of Nice, 10.

Country (The native) of man is in the spiritual world, for he is to live there to eternity after he has lived a few years in the natural world, 4.

Created (To be) is to exist from another, 29.

Creation. The end of creation was, that out of the human race might be formed heaven, 36. The work of creation is perfected in ultimates, 95. The Lord's omnipresence and omniscience may be understood also from the creation of the universe, for it was so created by Him that He is in first principles and in ultimates, in the centre and at the same time in the circumferences, and that all things in which He is are uses, 104.

Creation (The first), 25, 34.

Obs.—By the first creation the Author does not mean that there was a first and second creation, but as preservation is perpetual creation, and as in preserving God continually creates, this expression points out more particularly the creation of the universe.

Creed (Athanasian), 1. Its doctrine examined, 10–16.

Crocodiles were not created from the beginning, but originated with hell, 90.

Obs. Crocodiles represent those who are in falses from evil, *A. R.*, 601.

Crows (The) which appear in hell are manifestations of the cupidities and falses of infernal spirits, 89.

Obs.—Crows in the Word signify gross falsities, *A. C.*, 866.

Danger (There is no) in departing from evil to good, but the danger is in departing from good to evil, 55. The danger to which a man is exposed who speaks with spirits, 74.

Death. What proceeds from the sun of the natural world is dead, 95.

Degrees of Life. We can have no idea of the life which is God, unless we obtain an idea of the degrees through which life descends, 28. There is an inmost degree of life, and there is an ultimate degree of life, and there are intermediate degrees of it, 28. The distinction between them is like that between things prior and posterior, for a posterior degree exists from a prior, and so forth, 28, 90, 98. Every man has three degrees of life—the lowest is common to him with the beasts, but the two higher are not so, 110.

Devil (By the term) is meant in the Word the hell inhabited by devils, 41. The devils are those in whom the love of self has predominated, 41. See *Satan*.

Diana, 22.

Difference between men-angels and men-devils, 44.

Difference (The) between men and beasts, 91; between nature and life, 95; between vegetables in the spiritual and in the natural world, 99, 100; between the earth in the spiritual and in the natural world, 99; between the productions of our earth, and those of the earth in the heavens, 99.

Disagreement between the understanding and the will, in what it consists and why it exists, 65.

Divine Esse (The) cannot be seen except through the divine existere, which is the divine human principle, 21.

Divine Human (The) is a human principle from the Father which the Lord put on when he put off the human principle which He had from the mother whilst in the world, 15. Difference between the divine human before the Lord came into the world, and after He had left the world, 18.

Divine Principle (The). One divine principle by itself is not given, but there will be a threefold principle, 17. The divine principle is called the Father, the divine human is called the Son, and the divine proceeding is called the Holy Spirit, 13. The divine principle, which is called the Father, is the divine esse; the divine human, which is called the Son, is the divine existere from that esse; and the divine principle, which is called the Holy Spirit, is the divine proceeding from the divine existere and the divine esse, 17. Divine things taken together are God, 7.

Divine truths are laws of order, 31.

Doctrine of the Trinity (Examination of the) which was drawn up by Athanasius, confirmed by the Council of Nice, and received throughout Christendom, 2, 10, 16.

Dogs (Instinct of), 87. The dogs which appear in hell, are manifestations of the lusts of infernal spirits, 89.

Obs.—Dogs signify in general those who are in concupiscences of all kinds, and who give themselves up thereto, and especially those who are in corporeal pleasures, more particularly those who are addicted to the pleasures of the table, *A. R.*, 952.

Doves (The) which appear in heaven are manifestations of the thoughts and affections of the angels, 89.

Obs.—Doves, in the Word, signify the goods and truths of faith, *A. C.*, 1826.

Eagles (The) which are seen in the world of spirits are manifestations of the affections of spirits, 89.

Obs.—In the Word, eagles signify man's rational principle, *A. C.*, 3901.

Ear (The). Sound is the principal cause of hearing, and the ear is the instrumental cause of it, 26. The ear perceives sounds, whether they are words or tones of music, from the place whence they proceed, as if it were there, though the sounds enter in from without, and are

perceived in the ear by the understanding within, 45.

EARTH. There is earth in the heavens, as in the world of nature, though its productions are not from seed sown, but from created seed, 99.

EFFECT. All the several and most minute objects belonging to nature are effects produced from a cause, which is prior, interior, and superior to it, and proceeding immediately from God, 94. The effect is called the ultimate end, because the principal end produces it by intermediate ends, and is everything in them, 77. (See *Ends.*) The effect, or ultimate end, is the use foreseen, provided, and produced by the will's love, through the understanding, 77. If the cause is separated from the effect, the effect perishes, 85. Nothing exists from the effect that is not in the cause, 95. Where the cause of an effect is, there also is to be found the cause of an efficient effect; for every effect becomes an efficient cause in successive order, until it reaches the ultimate, where the effective force stops, 94. See *Cause.*

EFFORT is derived from a spiritual principle, 94. This conatus or effort is in first principles and in last, in the spiritual world, and thence in the natural, 96.

EGGS. Particular signs observable in eggs, 87.

ELEPHANTS (The) which appear in the world of spirits are manifestations of the affections of spirits there, 89.

EMINENCE and opulence specially belong to the natural man, 76. When eminence and opulence do not lead astray, they proceed from God; but when they do so, they are derived from hell, 76. Eminence and opulence may be blessings, and they may also be curses, 77. If eminence and opulence are ends, they are curses; but if they are means, they are blessings, 76. In heaven eminence originates in wisdom, 81. The eminence and opulence of the angels of heaven described, 82.

ENDS (The), the means, or causes, and the effect, are also called the principal end, the intermediate ends, and the ultimate end, 77. The principal end is man's will's love, the intermediate ends are subordinate loves, and the ultimate end is the will's love, existing, as it were, in its own effigy, 77. The ultimate end, to which the principal end progresses through the means, is the existing end, and this end is use, 78. The end loves the means, when it performs this use; and if they do not perform it, it does not love them, 78.

Obs.—The *End* is the object proposed, and the *Means* are the things which are used to obtain this object.

ENLIGHTENED (To be). Those who love and will truths from the Lord, are enlightened when they read the Word, for the Lord is present in it, and speaks with every one according to his capacity, 75. Men are enlightened in various degrees, each according to the quality of his affection, and his intelligence derived from it, 75. The light of heaven is the spiritual principle which enlightens the natural man, 76. To be enlightened through heaven by the Lord, is to be enlightened through the Holy Spirit, 71.

ENLIGHTENMENT. The nature of enlightenment, 71. It is effected by the Lord through the Word, 71. Those who are in the spiritual affection of truth are elevated into the light of heaven to such a degree, that they perceive the enlightenment, 75. Enlightenment by means of the forms of religion is not like that derived from the Word, 71.

ENTHUSIASTS. None but enthusiastic spirits speak with enthusiasts, 74. See *Spirits.*

EQUILIBRIUM. Two forces, whilst they are at rest, produce an equilibrium, 45. Nothing can be acted upon or moved, unless it is in equilibrium; and when it is acted upon, it is out of the equilibrium, 45. Everything acted upon or moved seeks to return to an equilibrium, 45.

ESSE (The) must necessarily exist, and when it exists, it must proceed that it may produce, 17. The esse of an angel is that which is called his soul, the existere is that which is called his body, and the procedere from both is that which is called the sphere of his life, 17. Esse and existere in God are one, 29. The esse is in its existence as the soul is in its body, 21.

ESSENCE (The) of uses is the public good, 112.

ESSENCE (The Divine) is not God, but yet belongs to God, 11. The essence of God is, that He is love itself, and wisdom itself—thus life itself, 27.

ETHERS are natural forces, 96.

EVIL. Evil is imputed to man because he is in freedom, and has the faculty of acting as if from himself, 47. It is better that a man should be constantly evil, than that he should be good and afterwards evil, 56. If man does not compel himself to resist evils, he continues in them, 49. The lot of those in the other life who are constantly evil, 56.

EVIL (Every) is conjoined with innumerable evils, 62. Evils and hell are one, 64.

EXIST (To). All things which appear in the spiritual world exist immediately from the sun of heaven; whereas all things which appear in the natural world exist from the same source, but by means of the sun of this world, 105.

EXPLORATION. How the exploration of each is effected when he comes into the spiritual world, 3.

EXTENDED (To be). Everything extended belongs to matter, 33.

EXTERNAL (The) of the spirit, which consists in thinking and will, must not be compelled, 53. The external of the body may be compelled, because man, nevertheless, speaks and wills freely, 53. The externals must be reformed by the internals, but not the internals by the externals, 48.

EYE (The) is the instrumental cause of sight, and light is the principal cause of it, 26. The eye sees objects out of itself, as if it were in close contact with them, though it is the rays of light that convey, with the wings of ether, the forms and colors of them to the eye; these forms, being perceived by the internal sight, which is called the understanding, and examined in the eye, are thus distinguished and known according to their quality, 45.

FACULTIES. There are in man two faculties of life, 65. The one is called the understanding, the other the will, 65. They are altogether distinct from each other, but are created to form one; and when they do so, they are called one mind, 65.

FALLACY (A) is the inversion of order; it is the judgment of the eye, rather than of the mind; the conclusion drawn from the appearance of a thing, rather than from its essence, 102. It is a fallacy to believe that man lives from himself, 26.

FALSITIES, 46, 68, 73, 91.

FEAR. It is love, and not fear, which causes good to be good, 50. There are fears which compel the externals, but not the internals; the reason why, 48. There are, however, some fears which compel the internals, or spirit of man, but they are those only which enter by influx from the spiritual world, 48.

FIELDS. Fields and plains appear in heaven, 99.

FIRE corresponds to love, and in the Word it signifies love, 27.

FISHES. No one can understand the nature and quality of the life which the fishes of the sea enjoy, unless he is also acquainted with the nature and quality of their soul, 88. There is not the apex of a scale or fin upon any fish that is not formed from the life of their soul, and thus that is not derived from the spiritual, clothed with the natural, 88.

FLOWERS. Lawns and beds of flowers appear in heaven, 99.

FOOD (By), in the Word, is meant everything which nourishes the soul, 83.

FORCE. There is in existence but one acting force, and that is the life, which is God, 46. There is inherent in all that is spiritual a plastic force, and also a propagative force, 90. There are three forces inherent in everything spiritual — the active, the creative, and the formative, 97. The first source of all forces, which is the sun of heaven, is the divine love of the Lord; the living force, which is life, proceeds from it, 97. The forces inherent in nature from its origin, which is the sun of the world, are not living, but dead forces, 97.

FORM (Human). Why everything in the heavens is either in the human form, or has reference to it, 23. Human forms, recipient of life, do not live from themselves, but from God, who alone is life, 25.

FORMS. There are two general forms, the spiritual and the natural; the spiritual, such as that which belongs to animals; and the natural, such as that which belongs to vegetables, 96. See *State* and *Form*.

FORTUNE. It is better that man should ascribe the operations of the divine providence to prudence and fortune, than that he should acknowledge them, and still live as a devil, 56.

FOXES. The foxes which appear in hell are manifestations of the cupidities of infernal spirits, 89.

Obs.—Foxes, in the Word, represent those who trust in their own prudence, *D. P.*, 311.

FREEDOM makes one with life, 38. Freedom is the power of thinking, of willing, of speaking, and of doing; chiefly it is the power of doing, 38. Freedom was given to man together with his life; nor is it in any case taken from him, 38, 47. Man's freedom belongs to his will; from the will it exists in the thought of the understanding; and by means of the thought it shows itself in the speech and in the action of the body, 48. The freedom of man makes one with his proprium, and with his nature and disposition, 48. There is an infernal freedom, and there is a heavenly freedom, 49. The infernal freedom is that into which man is born from his parents, and the heavenly freedom is that into which he is reformed by the Lord, 49. These two kinds of freedom are opposite to each other, but the opposite does not appear, except so far as man is in the one, and not in the other, 49. Infernal freedom is servitude; heavenly freedom is real freedom, because from the Lord, 49, 53. The freedom of thinking and willing good in itself is essential freedom, 64.

GARDENS. There appear in heaven paradisiacal gardens, 99. Why it is that in so many passages in the Word mention is made of gardens, groves, forests, and trees, 100.

GENII, 35.

Obs.—The most cunning sensual spirits are called *genii;* they have a deep hell behind, and wish to be invisible, *D. P.*, 310.

GERMINATIONS (Why) in the spiritual world are not constant, as in our world,

99. The germinations of the spiritual world are the productions of wisdom, originating in love, 66, 69.

GLOBE (The Terraqueous) was created, that in it there might be ultimate material substances, in which all that is spiritual might terminate, and creation rest, 95.

GOATS (The) which appear in the spiritual world are manifestations of the affections of spirits there, 89.

Obs.—Goats, in the Word, signify those who are in faith separated from charity, *A. C.*, 2830.

GOD is love itself, and wisdom itself, 27. God is good itself, and truth itself, 25. God is man, 6, 19, 96. God is perfect man, in face and in body like man, there being no difference as to form, but as to essence, 27. The idea of God as man is engrafted from heaven in every nation throughout the whole terrestrial globe, but is destroyed in Christendom, 6, 20. The idea of God in heaven is the Lord, 6. Without such an idea of God as exists in heaven, man cannot be saved, 6. Every man in the idea of his spirit sees God as man, even if he denies that God is man, 20. (See *Idea.*) God alone is life from Himself, 17. There is a Trinity in God, and there is also a Unity, 13. God is one both in essence and in person, and in Him is a Trinity, 14. God, in whom is a Trinity, is One person, 14. God is the All of heaven; so much so, that whether we speak of heaven or of God, it is the same thing, 5.

GOOD does not exist from any other origin than love, 64. Good is of the same quality as the love, 64. When the love is evil, its delight is still felt as a good, although it is really an evil, 64. From good evil is known, and from truth falsity, 110.

Obs.—In the writings of the Author, when the term *good* alone is mentioned, spiritual good is always signified; if any other good is spoken of, it is described as natural, civil, or moral good.

GOOD of Love and Truth of Faith (The). The good of love is derived from God immediately; but the truth of faith mediately, 72. The good of love is that by which the Lord leads man; and the truth of faith is that by which man is led, 72. God conjoins himself to man by means of the truth of love; and man conjoins himself to God by means of the truth of faith, 72.

GOVERNORS. In the societies of heaven there are superior and inferior governors, 82.

GRAND MAN (The). The universal angelic heaven is, in its complex, before the Lord, as one man, and may be called the Grand Man, 20.

GREECE. The gods of Greece, 22.

GROVES. There appear groves, fields, and plains in heaven, 99.

HABITATION. Man's real habitation is in the spiritual world; for he is to live there to eternity, after he has lived a few years in the natural world, 4.

HEARING has for its principal cause sound, and for its instrumental, the ear, 26. See *Ear.*

HEART AND LUNGS (The) are the two sources of man's bodily life, 66.

HEAT (The) of the spiritual sun is the divine love proceeding, which is called the divine good, 27. This heat is the good of love, 3. The heat proceeding from the sun of the world is not material; it is natural, 33. The heat only changes the state of the substances into which it flows, 35, 33. The light and heat in the heavens, 98.

HEATHEN. Most of the heathen perceive God as a man, 73, 16. The heathen sees from his religion the truths which he is to believe, 73. The heathen is saved in his religion, as the Christian is in his, 72.

HEATHENISM of the Christian world, 22.

Obs.—The *heathenism of the Christian world* exists in that part of Christendom where the Word is taken away from the people and replaced by human decisions. See *Church, obs.*

HEAVEN (The universal angelic) is the divine proceeding of the Lord, 20. This heaven is in its complex before the Lord as one man, and may be called the Grand Man, 20. The universal heaven is arranged generally, specially, and particularly, into societies, according to all the varieties of affection derived from love, 3. Heaven does not consist of angels, created such at once, but of men born in the world, who were there made angels by the Lord, 41. See 42. There are three heavens and three hells, 110. The whole heaven is full of uses, 112.

HEAVEN. Angels, in proportion as they are recipients of divine truth and divine good, are heavens generally, as well as heavens individually, 111. There is not belonging to any angel anything which forms heaven in him, except the divine proceeding from the Lord, 111.

HELL. Of whom hell consists, 41. Hell does not consist of spirits, created such at once, but of men born in the world, who were made devils or satans by themselves, 41. (See 42.) The diabolical hell is the love of self, and the satanical hell is the love of the world, 42. Hell is arranged into societies, according to the lusts of the love of evil opposed to the affections of the love of good, 3. Why, in the Word, hell is called death, and its inhabitants are called dead, 42. By what means man is brought out of hell, and conducted into heaven by the Lord, 60. The hells are at this day, more than at any former period, filled with men who worship

nature, 107. Those who perform no use are banished to the hells, 112.

HERETICS. None but heretical spirits speak with heretics, 74. See *Spirits*.

HORSES (The) which appear in the spiritual world are manifestations of the affections of spirits there, 89.

Obs.—In the Word, the horse signifies the intellectual principle, *A. C.*, 2781.

HUMAN Principle (The) of the Lord is divine, by virtue of the divine principle which was in Him from conception, 15.

IDEA. In the thought of man there are two ideas—one abstract, which is spiritual, and one not abstract, which is natural, 27. What the spiritual and what the natural idea concerning the life which is God is, 27. Man is in the idea of his spirit when he thinks abstractedly, and in the idea of his body when he does not think abstractedly, 20. The idea of God as man is engrafted from heaven in every nation throughout the whole terrestrial globe; but it is destroyed in Christendom, 6. Why this idea is lost in Christendom, 19. From the idea of God as man, implanted in every one, several peoples and nations have worshipped as gods either men or those who appeared to them as men, 22. From this implanted principle saints are at this day worshipped as gods in Christendom, 22. An idea from the thought of one God primarily opens heaven to man; and, on the other hand, an idea of three Gods closes it, 10.

IDLENESS. A life originating in the love of idleness is a life of self-love, and of the love of the world; and hence it is a merely natural life, which does not keep the thoughts of man together, but scatters them upon every vanity, by this means turning him away from the delights of wisdom, and plunging him into those of the mere body and the world, with which evils are in close connection, 112.

IDLENESS. Heavenly joy does not consist in idleness; he who believes so is much deceived, 84.

IDLE PERSON (No) is tolerated even in hell, every one is obliged to work, 84.

IGNORANCE. The reason why man is born into mere ignorance, 91.

IMAGE. Men are images of God from the reception of truth, 25. See *Likenesses*.

IMPLANTED, 21. The idea of God as man is implanted in every one, 22.

Obs.—That is said to be implanted which proceeds from a general influx, *A. E.*, 955. General influx is the continual tendency (*conatus*) from the Lord through the universal heaven, into every single thing of man's life, *A. C.*, 6211.

IMPUTE (To). The reason that evil is imputed to man, 47.

INFANT. The man who dies an infant is led by the Lord and brought up by the angels, 72.

INFINITE (The). No ratio is given between the infinite and the finite, 24. There is a natural as well as a spiritual idea of what is infinite, 33. What the natural idea of the infinite God is, 33.

INFLUX. The Lord enters by influx into the interiors of man's mind, and through them into his exteriors, and not *vice versâ*, 67; into the affection also of his will, and through it into the thought of his understanding, and not *vice versâ*, 67. Man knows nothing whatever of the influx which enters into the interiors of his mind, nor of that which enters into the affection of his will, 67. How the Lord enters by influx into man, and leads him, 68. Divine order of influx, 71. Influx of life into man, 47. The five sensories of the body, by virtue of an influx from within, are sensible of the impressions which enter by influx from without; the influx from within is from the spiritual world, but the influx from without is from the natural, 45. Influx is spiritual, and not physical; that is, it is from the soul, which is spiritual, into the body, which is natural, and from the spiritual world into the natural, 102.

INMOST. The life which is man's inmost principle is perpetually derived from the Lord's presence with man, 47.

INSECTS (Noxious) were not created from the beginning, but had their origin with hell, 90.

INSTINCT of animals, 86. It is some spiritual principle which leads them, and is in union with the natural, 87.

INSTRUMENTAL (That is called) which suffers itself to be acted upon, and that is called principal which acts, 26.

INTELLECTUAL FACULTY. The Lord, from the intellectual faculty which every man possesses, and from its opposite, is present in those who are out of the Church, who are in hell, or will come into hell, and knows their whole state, 104.

INTERCOURSE WITH SPIRITS (Why) was forbidden to the children of Israel on pain of death, 74.

INTERMEDIATE. All that is intermediate from the first principle co-exists in the ultimate, 95.

INTERMEDIATE STATE. Man lives in an intermediate state between heaven and hell, 47.

INTERNAL (The) enters by influx into the external, but not the external into the internal, 48. The internal producing principle is with its own produce in all its collective and several parts, 86. The internals belong to man's spirit, the externals to his body, 48.

ITALY (Gods of), 22.

JAH. God is called Jah from *esse*, 94.

JEHOVAH. God is called Jehovah from esse and existere in himself, 94.

JOY (Heavenly) is according to uses and the love of them, and is derived from no other source, 84. He who believes that heavenly joy is conferred in a state of idleness is much deceived, 84.

JUDGMENT (The last) is accomplished, lest man should be for ever expecting it to take place in his own world, 75.

JUNO, 22.

JUPITER, 22.

KIDS (The) which are seen in the spiritual world are manifestations of the affections of spirits there, 89.

Obs.—A kid, in the Word, signifies the innocence of the external man, *A. C.*, 3519.

KINGDOM (Animal), 86—91. Vegetable kingdom, 92—101. Mineral kingdom, 96.

KINGDOM OF GOD (The) in the Word signifies the Lord and his Church, 83.

KINGDOM (The Mineral) is merely the storehouse in which are contained, and from which are taken, the substances which compose the forms of the animal and vegetable kingdoms, 96. As a general principle, one kingdom of nature was created for the sake of another: the mineral for the sake of the vegetable, &c., 112.

KITES (The) which appear in the world of spirits are manifestations of the affections of spirits there, 89.

KNOWLEDGE. To love knowledge is to love acquaintance with goodness and truth for the sake of real uses, 81. See *Uses*.

KNOWS (To be). From heaven is known everything that exists in hell; from good evil is known, and from truth falsity, 110.

KORAN (The). The Mahometan, after evils are removed, sees truths from the Koran, 73.

LAMBS (The) which are seen in heaven are manifestations of the affections of angels, 89.

Obs.—In the Word, the lamb signifies the inmost good of innocence, *A. C.*, 10132.

LAWS (The) inscribed on the nature of all things, 45. The laws of order which are called the laws of the divine providence, 37. The Lord can lead man to heaven only by these laws, 38.

LAWS OF PERMISSION (The), which are numerous, proceed from the laws of providence, 56.

LED (To be). How man is led from one affection to another by the Lord, 68. Why the Lord leads man by the affections and not by the thoughts, 69. The Lord leads those who love and will truths from Himself, 75.

LEOPARDS (The) which appear in the world of spirits are manifestations of the affections of spirits there, 89.

Obs.—Leopards, in the Word, represent those who confirm falses from the Word, *C. L.*, 78.

LIFE. That which proceeds from the sun of the spiritual world is called life, 95. God alone is life from himself; an angel is not life from himself, but a recipient of life, 17. The reason why it appears as if life were in man, 26. Without an idea of what life is, there is no intelligence of what God is, 27. Life cannot be created, although it can create, 29. All things derive their being from the life itself, which is God, and which is man, 30. Man feels and perceives as if life were inherent in him, because the life of the Lord in him is as the light and heat of the sun in a subject, 89. The life of the will or love corresponds to the life of the heart, and the life of the understanding or wisdom corresponds to that of his lungs, 66. Life from its first source, which is the sun of heaven, or the Lord, is perpetually in the effort of forming a likeness and image of itself, that is man, and out of man an angel, 109. The animal form is the essential form of life, 109. There is life in all the several and most minute parts of man; the part, or even the particle, in which there is no life becomes dead, and is dispersed, 109. Every man has three degrees of life—the lowest is common to him with the beasts, but the two higher are not so, 110. It is by means of these two higher degrees that man is man; they are closed with the wicked, but are open with the good, 110. The reason that every man is not intelligent and wise is, that he who is not so, had by means of his life closed in his case the receptacle of heavenly love, 110.

LIGHT (The) of the spiritual sun is the divine wisdom proceeding which is called the divine truth, 27. This light is the truth of faith, 3. The light proceeding from the sun in the world is not material, 33. Light only modifies the substances into which it enters, 35, 33.

LIGHT AND HEAT. The light of the spiritual sun is divine truth, and the heat is the divine good, 3, 17, 27. The light and heat of the spiritual sun are the light and heat of life, 37. The light is the truth of faith, and the heat is the good of love, 3. Light and heat in the heavens, 98.

LIKENESSES. Men are likenesses of God from the reception of good, 25. See *Image*.

LIONS (The) lions which appear in the world of spirits are manifestations of the affections of spirits there, 89.

Obs.—Lions, in the Word, signify those who have power by means of truth from good, *A. C.*, 6369.

LORD (The) is divine love, and in heaven before the angels He appears as a sun, 3, 27. The Lord's love with man is as fire

from that sun, 3. In Him is the threefold principle of Father, Son, and Holy Spirit, 13. The three divine principles called by the names of Father, Son, and Holy Spirit, are in the Lord one in essence and in person, 14. He is the life itself, 24. He is the only man, 24. He wills that man should speak and will, and thence act, as if from himself, 26. He dwells with man in that which is his own, that which he gave him for the sake of this end, that he may be reciprocally loved, 38. The Lord is omnipresent and omniscient in all the several and most minute things belonging to the angels of heaven and to the men of the Church, 109. The Lord is also present with those who are out of the Church,—who are in hell, or will come into hell,—and knows their whole state, 110.

Obs.—By the Lord, in the writings of the Author, is meant only the Saviour of the world, Jesus Christ, *A. C.*, 14. He is the one and only God of heaven and earth. In him is the divine trinity, namely, the very divine, which is called the Father; the divine human, which is called the Son; and the divine proceeding, which is called the Holy Spirit, *A. C.*, 10822.

Lot (The) of those who are guilty of profanation in the other life, 55. The lot of those who are constantly evil, 56. Difference between them, 55, 56.

Love is spiritual conjunction, 8. Love is the life of man, for man is of the same quality as his love, 48. Man's love is comparatively as fire, and his thoughts are as the rays of light derived from it, 3. All love corresponds to fire, and in the spiritual world it is so presented as to seem like fire at a distance, 42 The divine love cannot be conceived of in its essence, but may be in its appearance, 27. The divine love consists in this, that it desires that what belongs to itself should belong to man, 38. Heavenly love is love to the Lord, 42. Spiritual love is love towards the neighbor, 42. Self-love is opposed to heavenly love, which is love to the Lord, 42. By loving the Lord is not meant loving Him as a person, but the love of divine good and divine truth, which are the Lord, 8. The love of the world is opposed to spiritual love, which is love towards the neighbor, 42.

Love and Wisdom in the Lord are not two, but one; the love and wisdom proceeding from the Lord as a sun appear as two distinct things, but both, in virtue of their origin from the sun of heaven, act as one, 113. Those angels who receive the love, which is heat, more than the wisdom, which is light, are called celestial angels; and others who receive the wisdom, which is light, more than the love, which is heat, are called spiritual angels, 113. Comparison of the light and heat, or love and wisdom of the spiritual sun, with the light and heat proceeding from the natural sun, 113. All good originates in love, and all truth in wisdom, 113. The reason that the Lord's omnipresence refers to love and good is, that the Lord is present with man in the good which originates in his love; and the reason that his omniscience refers to wisdom and truth is, that by virtue of man's good, which originates in his love, he is omnipresent in the truths of his understanding; and this omnipresence is called omniscience, 113. The case is the same with all men generally, as it is with one man individually, 113.

Love and to do (To) are one in the Word; where mention is made of loving, doing is understood, and where mention is made of doing, loving is also understood, 8. By love to the Lord is not meant loving Him as a person, but willing and doing what He has commanded, 8.

Lucifer. Those who have exercised dominion from the love of it are designated by this name, 79.

Magi (Who the) formerly were who in Egypt and Babel, on account of their conversing with spirits, and the operation of spirits upon them being openly felt, were called wise, 74.

Magpies (The) which appear in the world of spirits are manifestations of the affections of spirits, 89.

Obs.—Magpies represent those who believe that a thing is true because they have been told it by some one in authority, *T. C. R.*, 42.

Mahometan (The) sees from the Koran the truths which he ought to believe, 73. The Mahometan is saved in his religion as the Christian is in his, 72.

Man is an organ of life, 26. He is an image of the Lord by means of love to him, 3. He is a recipient of life from the Lord, 24. His real habitation and his native country are in the spiritual world, 4. The Lord is the only man, and all are men according to the reception of the divine good and truth from Him, 24. The Lord is the only man because He is the life itself, but all other men, because they are men from Him, are recipients of life, 24. The distinction between the man who is life, and the man who is a recipient of life, is like that which subsists between the uncreate and that which is created, 24. All men, as to the interiors which belong to their minds, are spirits, clothed in the world with a material body, 41 Man, as to his mind, is in the spiritual world, while with his body he is in the natural world, 2. His thoughts diffuse themselves into societies of the spiritual world, 2. He is of a quality similar to that of the societies with which he is conjoined, 2. Why man is led by the Lord by his affections rather than his thoughts, 69. Man is, as to his spirit, as

long as he lives in the world, in the midst of spirits, but the spirits are not aware that they are near man, nor is man aware that he is in connexion with spirits, 74. Man is kept in an intermediate state between heaven and hell, 47. Every man has implanted in him the faculty of thinking about God, and of understanding the things which relate to God, 5. The worldly and corporeal man does not see God except from space, 19. Every man, in the idea of his spirit, sees God as man, 20. Man is led either by the Lord or by hell, 47. Men live also as men after death; in heaven, those who are led by the Lord, but in hell those who are guided by themselves, 75. Men-angels and men-devils compared, 44. All the angels of heaven and all the men on earth who form the Church are as one man, and the Lord is the life of this man, 104. As there is life in all the several and most minute parts of man, and it is cognizant of their whole state, so the Lord is in all the several and most minute things belonging to the angels of heaven and to the men of the Church, 104. The sole cause that heaven and the Church are a man in the greatest, the less, and the least concrete or complex, is that God is man, and hence the divine proceeding, which is the divine principle from him, is similar in everything least and greatest, that is man, 108. Because the angels are only recipients, and the divine principle in them forms the angelic principle and heaven, it is evident that the Lord is the life of this man, that is, of heaven and the Church, 108. As each society in heaven is, in the sight of the Lord, like one man, an angel in the similarity of its affection, so each society in hell is, in the sight of the Lord, like one man, a devil in the similarity of its evil affection, 110.

MAN (The Grand). The universal angelic heaven is in its complex before the Lord as one man, who may be called the Grand Man, 20.

MARRIAGE. By marriage, in the Word, is meant conjunction with some society in heaven, 8.

MATERIAL things are in themselves fixed, stated, and measurable, 105. Pure fire, through which all things exist mediately in the natural world, is material, 105. After death, man is not at all aware that he has put off his material covering, and migrated from the world of his body into that of his spirit, 105. He is not aware that the objects which are seen and felt there are not material, but substantial, from a spiritual origin, 105.

MATTER. Everything extended belongs to matter, 33.

MEANS. See *End.* The Lord teaches man truths by means derived from the Word, from preaching, and reading, &c., 67. The Lord teaches no man without the use of means, 70.

MEN-ANGELS AND MEN-DEVILS, 44.

MERCURY, 22.

MERCY SEAT (The) above the ark is the Lord, 72.

MICE were not created in the beginning, they originated with hell, 90. The mice which appear in hell are manifestations of the cupidities of infernal spirits, 89, 90.

MILCOLM, 22.

MIND. In man the two faculties of life, understanding and will, when they form one, are called one mind, 65. Man has a spiritual mind, and at the same time a natural mind; his spiritual mind is above his natural mind, 91. Man, as to his mind, is in the spiritual world, 2. The mind, which is spirit, acts, and the body, which is matter, is acted upon, 41. Whatever has been once impressed upon the mind of man by means of love cannot be extirpated, 55.

Obs.—In the writings of the Author we meet with four expressions apparently synonymous, but which are, however, perfectly distinct from each other, *i. e.*, *spiritus*, *anima*, *mens*, and *animus*. *Spiritus* (the spirit, properly so called), organized in a perfectly human form, and spiritually visible and tangible, contains within it the *anima*, *mens*, and *animus*. The *anima* (the soul) is the very inmost of the spirit; it is from it that the spirit is and lives, for it is the very essence of its life. The *mens* (mind) is the internal man, within which is the soul, or inmost man; and it is also the external man within which is the internal man, for there are two minds, the one internal and the other external, because there is in man an internal will and an external will, an internal understanding and an external understanding; the internal will and understanding constitute the internal man or internal mind, and the external will and understanding constitute the external man or external mind. The *animus* is a still more external or exterior mind, formed by the affections and dispositions, which result chiefly from education, society, and custom (see *Animus*, *obs.*); it contains within it these two minds and the soul. In this world the spirit, or man-spirit, is clothed with a terrestrial body which renders it invisible, but when freed from this body by natural death, the man-spirit enters the world of spirits with his spiritual body, and is then called a spirit.

MINERALS. Their vegetation, 96.

MINERVA, 22.

MINES. Vegetation of minerals in mines wherever an aperture is found, 96.

MIRACLES (By) the externals of man's spirit, which consists in thinking and willing, is compelled, 53. If man could have

been reformed by miracles and visions, then all men throughout the whole world would be so, 53. Miracles close the path to man's reformation, for they persuade and compel belief, and thus bind and imprison the thoughts, 53. Whom those who wish for miracles resemble, 54.

MODIFICATION. In what the modification of created things consists, 94.

MOLOCH, 22.

MORAVIANS. None but Moravian spirits operate upon Moravians, 74.

MOVED (To be). Everything acted upon, or moved, seeks to return to an equilibrium, 45.

NAILS (The) are of the number of ultimates, which the spiritual principle produces in the human body, the life, which is from the soul, terminating in them, 100.

Obs.—Nails, in the Word, signify the ultimate of the natural or sensual, *A. C.*, 7729.

NATURAL. Everything which proceeds from the sun, which is pure fire, is called natural, 85. (See *Sun.*) That which is natural from its origin has no life in itself, 85.

NATURE, 95. That which proceeds from the sun of the world, which is pure fire, is called nature, 95. Nature derives its beginning from the sun of the world, 95. Nature in itself is dead, having been created in order that that which is spiritual may be clothed from it with forms to serve for use, 95. Nothing in nature exists but from a spiritual origin, and by means of it, 94. There neither is nor can be in nature anything whatever in which there is not a spiritual principle, 85. There is a union of spiritual and natural things in all the collective and several subjects and objects of the three kingdoms of nature, 86. Nature does not produce anything from itself, but merely ministers to the spiritual principle proceeding from the sun of heaven, which is the Lord, 102. Those who ascribe to nature the generations of animals, and the productions of vegetables, are like those who ascribe magnificent and splendid works to the tool, rather than to the artist, 102. Nature has nothing to do with life, but that life may be clothed from it, and come forth presenting itself to view in form as an animated being, 87. If space and time are not removed from the ideas, when thinking of the divine attributes, no other thought can be formed than that nature is everything—that it is self-existent, that life is derived from it, that its inmost principle is that which is called God, and that all besides it is imaginary, 107. The hells are at this day, more than at any former period, filled with men who worship nature, 107.

NATURALISM arises from thinking of divine subjects from the properties of nature, which are matter, space, and time, 107. At the present day naturalism has almost deluged the Church, 107.

NATURALISTS. Their fate in the other world, 107.

NEIGHBOR (The) is that property from which every one is man, that is his spiritual nature, 83. Use, in the spiritual sense, is our neighbor, 83. (See *Uses.*) To perform uses is to love our neighbor, 84. No one can be kept by the Lord in the love of his neighbor, unless he is in some degree of love for the public good, 112.

NEPTUNE, 22.

NOSTRILS. The volatile particles in the air are the principal causes of smell, and the nostrils are the instrumental causes, 26. The nostrils perceive from within what enters in from without, sometimes at a great distance, 45.

NOTHING. From nothing, nothing originates, 29.

OMNIPOTENCE (The divine), in all individual things, regards what is eternal, 62. Stupendous testimonies to the divine omnipotence, 34.

OMNIPRESENCE of God, 103—113. It is acknowledged in every form of religion, 103. Belief in the omnipresence of God is derived from an influx from the spiritual world, with those who are possessed of religion, 103. The Lord's omnipresence proceeds principally from the divine love, 104. It is better that the simple-minded should not think of the divine omnipresence and omniscience from any reasoning of the understanding, but simply believe them from a principle of religion, 107. The reason why the Lord's omnipresence refers to good and love, 113.

OMNISCIENCE (The) of God, 103—113. It is acknowledged in every form of religion, 103. Belief in the omniscience of God is derived from an influx from the spiritual world, with those who are possessed of religion, 103. Spaces and times must be removed from the ideas, in order that the divine omniscience of things present and future may be understood, 104. The Lord's omniscience proceeds principally from the divine wisdom, 104. The reason why the Lord's omniscience refers to wisdom and truth, 113.

OMNISCIENCE (The divine), in all individual things, regards what is eternal, 62.

OPERATION (The) of the Lord is upon man's love, and from it upon his understanding, and not *vice versâ*, 51, 66. The reason why, 51.

OPULENCE affects principally the minds (*animi*) of men, 76. Opulence and eminence specially belong to the natural man, 76. In heaven opulence originates in knowledge, 81. See *Eminence.*

ORDER (Divine). Its manifestations in

the spiritual world, and in the natural world, 31. The laws of order, 37.

ORGAN. Man is an organ of life, 26. Production of the diverse organs of sense and motion; also of nutrition and propagation, 96.

ORIGIN of animals and of vegetables, 100. Origin of the love of self and of the world, 43. The life itself, which is God, is without origin, 32.

OWLS (The) which appear in hell are manifestations of the cupidities and falses of infernal spirits, 89.

Obs.—Owls, in the Word, signify gross falsities, *A. C.*, 866.

OXEN (The) which appear in the spiritual world are manifestations of the affections of spirits, 89.

Obs.—Oxen, in the Word, signify the good of the natural principle, *A. C.*, 5198.

PALACES in heaven, their description, 82.

PARALLEL between the animal and vegetable kingdoms, 92.

PARROT. If that which is not intelligible is to be believed, man might have been taught like a parrot, 9.

PARTICULARS. The divine providence is in the most minute particulars of man's life, 68, 70. It operates upon the most minute particulars of man's thought and will, 51, 71. See 36.

PEACOCKS (The) which appear in the world of spirits are manifestations of the affections of spirits there, 89.

PERCEPTION, 33, and elsewhere.

Obs.—Perception is an internal sensation, relative to the good and the true, coming only from the Lord, *A. C.*, 104. Perception consists in seeing that the true is true, that the good is good; and in seeing that the evil is evil, and the false is false, *A. C.*, 7680.

PERIODS of time resemble spaces; for progressions through spaces are also progressions through periods of time, 106. Periods of time are varied according to the states of affections, and of the thoughts derived from them, 106.

PERMISSION. It was of divine permission that the doctrine concerning God and the Lord was so conceived by Athanasius, 16. Permission of evil, its source, 37, 55.

PERMISSION (Why) is granted to treat of the subjects which relate to God from spiritual light, and from a rational sight derived from it, 103.

PERSON. Why it was permitted of divine providence that Athanasius should make use of the word person in his creed, 16.

PHANTASY, 42, 43, 55.

Obs.—Phantasy is an appearance of perception; it consists in seeing what is true as false, and what is good as evil; and in seeing evil as good, and the false as true, *A. C.*, 7680.

PLEASURE and life are one, 38.

PLUTO, 22.

POPE (Adoration of the), 22.

POWER. Man has no power of himself, nor yet any angel, 35. Man has power, as if from himself, to receive both good and evil, 47. The Lord also gives him power to know that all good is from Him, and all evil from the devil, 47.

PRAY (To). Why men pray to the Lord to hear them, to look upon them, and to have mercy upon them, 103.

PRINCIPAL. That is called principal which acts, and that instrumental which suffers itself to be acted upon, 26.

PROCEEDING (The Divine). There is not belonging to any angel any thing which forms heaven in him, nor any thing belonging to any man which forms the Church in him, except the Divine proceeding from the Lord, 111.

PRODUCTIONS are continuations of creation, 97. Productions from our earth are derived from that which is spiritual, through nature as a medium, while those on the earth in the heavens are formed without nature's assistance, 99.

PROFANATION. The fate in another life of those who are guilty of profanation, 55. Why it is so dreadful, 55. There are several kinds of profanation, 55.

PROFANE (To) holy things. What it is, 55.

PROPRIUM (The) of man is distinguished from that which is not so in the spiritual world, 65. The proprium resides in the interiors; but that which is not so in the exteriors, the former being veiled and concealed by the latter, 65.

Obs.—The proprium of man is to love himself rather than God, and to love the world rather than heaven, and to regard the neighbor as nothing in comparison with himself, *H. H.*, 283.

PROVIDENCE (The Divine) is continual and operative in the most minute particulars in man's life, 68. It moves so secretly that there is scarcely any vestige of it apparent, although it operates upon the most minute things of man's thought and will, which regard his eternal state, 51. The divine providence, in all individual things, regards what is eternal, 62.

PRUDENCE. It is better that man should ascribe the operations of the divine providence to prudence and fortune, than that he should acknowledge them, and still live as a devil, 36. Man from his own prudence has led himself to eminence and opulence, when they lead astray, 76.

PUNISHMENTS do not remove the will, the intention, and the consequent thought of evil; they merely prevent the act, 61.

PURGATORY. If that which is not intel-

ligible is to be believed, man might have been taught like a parrot, to say and to remember that man will be tormented in purgatory, 9.

PYTHONIC DIVINERS (The), who they were formerly, 74.

QUAILS (The) which appear in the world of spirits are manifestations of the affections of spirits there, 89.

Obs.—Quails, in the Word, signify natural pleasures, *A. C.*, 8452.

QUAKERS. None but Quaker spirits operate upon Quakers, 74.

QUALITY (The) of life enters by influx from without, 46. From the end all the quality is derived, 63. The quality of acknowledgment is precisely according to the quality of the love, 39.

RAMS (The) which appear in the spiritual world are manifestations of the affections of spirits there, 89.

Obs.—In the Word, a ram signifies the interior good of innocence, *A. C.*, 10132.

RATIO. There is no ratio between that which is infinite and that which is finite, 24, 33; nor between that which is dead and that which is living, 33.

RATIONAL PRINCIPLE (The), 12 and elsewhere.

Obs.—The rational principle partakes of the spiritual, and of the natural, or it is a medium between the internal and the external, *A. C.*, 268; between heaven and the world.

RATIONALITY. Reason, regarded in itself, is called rationality, 37.

REAL. The objects which exist in the spiritual world, though not material, are still real, because they exist from the same origin, as all the objects in the natural world, 105. They are even more real than those in the natural world; for that which is in nature added to the spiritual principle is dead, and does not produce reality, but diminishes it, 105.

RECIPIENT. Man is only a recipient of good and truth from the Lord, and of evil and falsity from hell, 45. A recipient of life cannot act from itself, but it can act *as if* from itself, 35. Every thing is received according to the state and form of the recipient, 46.

RECIPROCITY. It is by means of reciprocity that conjunction is effected. 48, 51.

RECREATIONS in heaven are also uses, 84. See *Uses.*

REFORMATION. Operation of the Lord in reformation, 52. Law of order relating to reformation, 56. Miracles and visions close the path of reformation, 53.

REFORMED (The). Without the Athanasian doctrine, the Reformed Church would not have seen the divine in the human principle of the Lord, 16.

REFORMED (To be). Being reformed is the same thing as being removed from evil loves, 55. Man is reformed by means of freedom, but not otherwise, 53. Man is reformed only by means of combat against evils, 80.

RELIGION (Christian). Why the Christian religion is divided into Churches, and into heresies within them, generally and particularly, 71. In whatever religion man lives he may be saved, 72, 73. Religion, with the nations who are not within the boundaries of the Christian world, takes the place of the Word, and is partly derived from it, 71. These nations are taught by the Lord, mediately through their own religion, 71. It is acknowledged in every form of religion that God is omnipresent and omniscient, 103.

RESIST (To) Who those are who are able to resist evils as if from themselves, 61. Man cannot of himself resist evils; he can only do so from the Lord, 61. For man to resist the delight of his love is to resist himself, his own nature, and his own life, 61.

RESPONSIBLE. Why man is responsible, 47.

REVELATION. No immediate revelation is given, but that which has been given in the Word, 71. Such is the nature of this revelation, that every man may be taught from it, according to the affections of his love and the thoughts of his understanding derived from them, 71.

RICHES (Love of), 80.

RIGHTEOUSNESS, in Matt. vi. 33, signifies spiritual, moral, and civil good, 83.

ROMAN CATHOLICS (The) separate the divine principle of the Lord from his human, 16. Without the Athanasian Creed they would not otherwise have acknowledged the divine principle of the Lord, 16.

RULE (The love of), when it is the principal end, is the very fire of hell, 79. The gratification of the love of rule exceeds every other in the life of man; it is continually exhaled from hell, 80. The love of rule and the love of wealth universally prevail in the Christian world; their true qualities described, 80.

SALVATION (The) of man was the end of the creation both of heaven and earth, 36. The salvation of man is the all in all of the divine providence, 36. The Lord provides a universal medium of salvation, 73.

SATAN (By), in the Word, is meant the hell inhabited by satans, 41. Satans are those in whom the love of the world has predominated, 41. See *Devil.*

Obs.—In hell, those who are in evil by derivation from the understanding dwell in front, and are called satans; and those who are in evil from the will dwell to the back, and are called devils, *C. L.*, 492. In the Word, the

devil means the hell which is at the back, and is inhabited by the very worst spirits, called evil genii; and satan denotes the hell which is in front, the inhabitants of which are not so malignant, and are called evil spirits, *H. H.*, 544.

SATURN, 22.

SELF-LOVE. Self-love and the love of the world constitute hell, 43.

SENSATION. That which produces sensation and perception in man enters by influx, 26.

SENSORIES (The) of the body are only recipient and percipient, as if from themselves, 45. The five sensories of the body, by virtue of an influx from within, are sensible of the impressions which enter by influx from without, 45. For each sensory, see 45.

SERPENTS (Poisonous) were not created from the beginning, but originated with hell, 90. The serpents which appear in hell are manifestations of the cupidities of infernal spirits, 89.

Obs.—Serpents, in the Word, signify the sensual principle of man, or men who reason from the sensual principle, *A. C.*, 6949. Poisonous serpents represent those who deceitfully pervert truths to evil purposes, *A. C.*, 9013.

SHEEP. (The) which appear in heaven are manifestations of the affections of angels there, 89.

Obs.—Sheep, in the Word, signify the good of the will-principle, or those who are in that good, *A. C.*, 10132.

SHE GOATS, 89.

Obs.—The she goat, in the Word, signifies the good of truth, or the man who is in that good, *A. C.*, 4169.

SIGHT has for its principal cause light, and for its instrumental cause the eye, 26. See *Eye.*

SIMILARITIES. Extensions of spaces or distances, with the angels, are according to the similarities and dissimilarities of their state, 106. Similarity of state, contracting the extension of space or distance, produces conjunction; dissimilarity, increasing such extension, causes separation, 106.

SIMPLE-MINDED (The). It is better that the simple-minded should not think of the divine omnipresence and omniscience from any reasoning of the understanding, but simply believe them from a principle of religion, 107.

SKIN (The), with the cartilages and bones, constitutes the ultimate degree of life, 28.

SLAVERY. The freedom of evil is slavery, 64.

SMELL, 26. See *Nostrils.*

SNOW. Why the forms of the snowflakes seem to emulate those of vegetable life, 96.

SOCIETIES. Heaven consists of innumerable societies; and hell also, 2. Heavenly societies are arranged in order, according to all the varieties of affections derived from love; on the other hand, hell is arranged into societies, according to the lusts of the love of evil, opposed to the affections of the love of good, 3, 34, 46. 68, 69. In heaven all are known, as to their quality, from the societies to which they belong, 46. Every society of heaven is in a human form, 23. Every society in hell corresponds by contrast to every society in heaven, 110.

SOCINIANS. Unless men had accepted a Trinity of persons, they would at that time have become Arians or Socinians, and the Christian Church would have perished, 16. None but Socinian spirits operate upon Socinians, 74. See *Spirit.*

SON (To see the), John vi. 40, is to see the Lord with the Spirit, 23.

SOUL (The) is united with the body in all its collective and general parts, 86. All that which is essence is called soul, 94. The soul of beasts, regarded in itself, is spiritual, but not in the degree in which the souls of men are so, but in an inferior degree, 90. What the vegetable soul is, 92, 100.

SPACE. There is no space in the spiritual world, space there being only an appearance, derived from that which resembles it, 19. Space and time are the two properties of nature, 33. In the natural world there are spaces and times, but in the spiritual world they are appearances, 105. In the natural world spaces and times are fixed, stated, and measurable, 106. They must be removed from the ideas, in order that the omnipresence of the Lord with all men, and his omniscience of things present and future, may be understood, 104, 106, 107. Spaces and extensions are not such before God, 108.

SPEECH. Man has the faculty of speaking because he can think rationally, 91. The Lord, in the Word, speaks with every one, according to his capacity, 75.

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I.

God is One in Essence and in Person, in whom there is a distinct and essential Trinity of Love, Wisdom, and Power, called in the Word the Father, Son, and Holy Spirit, and the Lord Jesus Christ is this God, and the only true object of worship.

II.

In order to be saved, man must believe on the Lord, and strive to obey His Commandments, looking to Him alone for strength and assistance, and acknowledging that all life and salvation are from Him.

III.

The Sacred Scripture, or the Divine Word, is not only the Revelation of the Lord's Will and the history of His dealings with men, but also contains the infinite treasures of His Wisdom expressed in symbolical or correspondential language, and therefore, in addition to the sense of the letter, there is in the Word an inner or spiritual sense, which can be interpreted only by the law of correspondence between things natural and things spiritual.

IV.

Now is the time of Second Coming of the Lord, foretold in Matt. xxiv., and the establishment of the New Church signified by the New Jerusalem in Revelation xxi., and this Second Coming is not a visible appearance on earth, but a new disclosure of Divine Truth and the promulgation of true Christian Doctrine, effected by means of the Lord's servant, Emanuel Swedenborg, who was specially instructed in this Doctrine, and commissioned to publish it to the world.

V.

Man's life in the material body is but the preparation for eternal life, and when the body dies, man immediately rises into the spiritual world, and, after preparation in an intermediate state, dwells for ever in Heaven or Hell, according to the character acquired during his earthly life.

VI.

The Spiritual World, the eternal home of men after death, is not remote from this world, but is in direct connection with it, and we are, though unconsciously, always in immediate communion with angels and spirits.

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